

WEST VIRGINIA

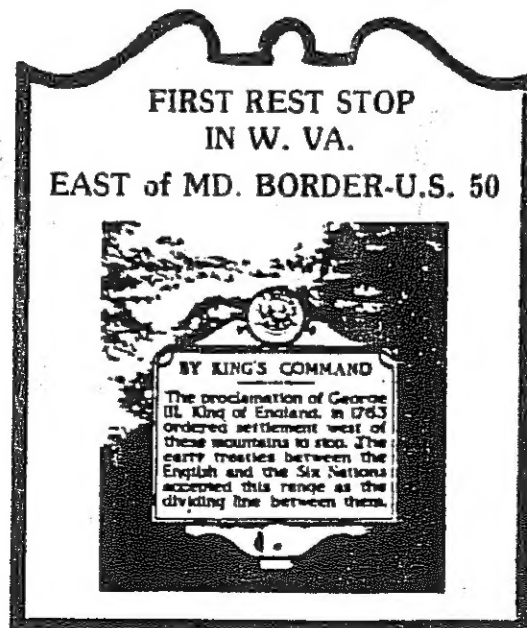


HACKER'S CREEK JOURNAL

Winter 1988

Volume VI Issue 2

Hacker's Creek,
Lewis, Harrison & Adjoining Counties



HACKER'S CREEK PIONEER DESCENDANTS
Organized 1982

(Lewis and adjoining counties of West Virginia)

Volume VI, Issue 2

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BACK ISSUES
of
HACKER'S CREEK JOURNALS

All back issues are available in complete volume only. (one full year)

Each volume is \$15.00, postage and packaging included.

Years are as follows: Volume I, Oct. 1982-1983; Volume III, Oct. 1984-1985;
Volume II, Oct. 1983-1984; Volume IV, Oct. 1985-1986;
Volume V, Oct. 1986-1987.

Volume I and Volume II of five-generation charts -

EARLY LEWIS & HARRISON CO. W.VA. FAMILIES, THEIR DESCENDANTS & ALLIED
FAMILIES are available at \$15.00 per volume.

* * * * *

20 January 1988

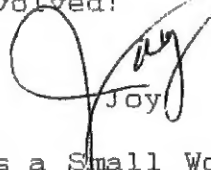
Dear Members:

I'm still overwhelmed by the growth of HCPD. Forty-six new members in the first three months of our new year! Welcome all!

Plans for the 1988 Gathering planned for August have met with a few obstacles; consequently, we have not included them as part of this issue. However, should the problems be solved prior to the mailing of this issue, you will find them as a insert in this packet; otherwise, look for them to arrive as a separate mailing in letter form.

This issue concludes two series - one by Bill Hayes and the other by Dennis Rodgers. We hope you have found these articles informative and helpful. Many thanks to these gentlemen for their contributions. And, if any of you have original articles about your family from the Hacker's Creek area, please submit them for inclusion in later issues. Of course, we'd like them typed and single spaced with inch wide margins on all sides - sure helps get the issue out to you.

The flood gates were closed on the Stonewall Jackson Dam today. Congratulations to everyone involved!


Joy

P.S. Another one for the "It's a Small World" category - I recently visited my aunts in Iowa and attended at meeting in the Masonic Temple in Indianola. As I prepared to take my seat, I noticed name plate on the chair I had chosen said "Jacob O. Cozad". Bells rang and lights flashed! The next day I traced down Jacob O. Cozad. Sure enough - he was from the Hacker's Creek Cozad family. He even quoted to me from a book written by the Stamos' of Davenport, IA, with help from Susie Davis Nicholson. I didn't get around to contacting the Stamos'; but, upon my return home, I checked our membership list and, sure enough, they were already members.

phone call from Joy to "Betwixt", Monday, February 1, 1988:

"The JOURNAL left here today. and - -

"We now have our tax-exempt status! ! !"

Musings from our secretary are tucked in on pages 79 and 100. Attempts to begin each article on the right-hand side, unless specifically requesting the left-hand, created these two open pages.

Attention contributors of articles to THE JOURNAL -

Deadline for submitting to the next issue is: April 1, 1988.

NEW MEMBERS - 1988

ATKINS, Betty - 468 Aspen St., Morgantown, WV 26505
BAILEY, Mrs. Orville - Rte. 8, Box 22 Fairmont, WV 26554
BALDWIN, Julia Lea - 14906 E. Columbia Dr., Aurora, Colo 80014
BONNETTE, Helen - 812 Somerset #22, Morgantown, WV 26505
BRANDLI, George and Anne - 6305 Seminole Dr., Indianapolis, IN 46259
CASEY, Edward N. - 637 N.W. Biscayne Dr., Port St. Lucie, Florida 24983
CHRISTMAS, Jane and Walter - 14 Southerland Road, Savannah, Georgia 31411
COLEMAN, Loretta - 1326 N. 62nd Place, Kansas City, KS 66102
CONNOLLY, Genovia - 5353 E. Pueblo, Mesa, Arizona 85206
CONSELL, Lillian - 103 Winters Drive, Ripley, WV 25271
CONSELL, Sandra - Rte 1, Box 287, Vincent, Ohio 45784
DODD, Lillian - 355 Rockaway Road, Charleston, WV 25302
→ FARY, Annette - Rte 1, Box 203-D1, Hurricane, WV 25526
GENTRY, Veronica J. - 2555 Chapelwood Dr., Pittsburgh, PA 15241
GOODWIN, Mary E. - Box 12111 Seminary P.O., Alexandria, VA 22304
HAMILTON, Barbara - 356 Center St., Bridgeport, WV 26330
HARRISON, Linda L. - 1131 Northwood Lake, Northport, Alabama 35476
HERRON, Joey and Jeanine - Box 133, Jane Lew, WV 26378
HINKMAN, Ralph - Box 227, Weston, WV 26452
JOHNSON, Jerrie - Box 2814, Smyrna, Georgia 30081
JONES, Marlene - 436 Wiley St., Morgantown, WV 26554
KESSINGER, PEARL - Murrys ville, WV 26153
LOCKARD, A. Page - Rte 2, Box 152, Bristol, WV 26332
NETZ, Lorraine - 2710 -18th Ave., Parkersburg, WV 26101
MITCHELL, James and Vikki - 2953 Chase St., Huntington, WV 25704
NETTIT, Paul - 17801 Lake Perris Dr., #18, Perris, CA 92370
PAUGH, Marjorie - Rte 2, Jackson Acres, Jane Lew, WV 26378
PHILLIPS, Betty - Rte 1, Box 246, French Creek, WV 26218
PHILLIPS, Claribel - Rte 1, Box 124, Lewisport, KY 42357
PRITCHARD, Mildred - 13253 Greenbough Dr., St. Louis, MO 63146
RAMSAY, Carolyn - 1117 Franklin Court, Leesburg, VA 22075
RATLIFF, Gerald - 108 Rensford Star Rte, Charleston, WV 25306
REGER, Carl L. - 224 Shirley Dr., Monaca, PA 15061
RIFFLE, Dorothy - Rte 5, Box 699, Clarksburg, WV 26301
SCOTT, George, D. - 258 Brown, Weston, WV 26452
SEXTON, Harriet - 1520 Main St., Apt. B, Lapel Indiana 46051
SHAW, G. Mark - RR 3, Box 117, Greenville, Illinois 62246
SHOYAT, Sharon - 9640 Mennonite Road, Wadsworth, Ohio 44281
SHORE, Marshall B. - 3227 E. 55th, Spokane, WA 99203
(winter) Suite 511, APP 255 N. El Cielo Rd, Palm
Sorrings, CA 92262
SIMONS, Donald - 200 Ohio Ave, Nutter Fort, WV 26301
VANDERVOORT, Paul E. Jr - 2701 Country Club Dr, Orange, Texas 77630
WELLS, Ella V. - Rte 3, Box 48, Weston, WV 26452
WEST, W.C. and Betty - 313 Ehman Dr, Charleston, WV 25302
WHITE, Barbara - 6934 Storch Circle, Seabrook, MD 20706
WHITE, Okey and Shirley - Box 299, Lost Creek, WV 26387
GAMBLE, REBECCA A. - 19 MANOR OAK DR, TONAWANDA, N.Y. 14150

LOST THEN FOUND
WAGGONER - SWISHER
1728 BIBLE
BY: BOYD L. SWISHER "ROCKY"

For years, Swishers and other families have been searching throughout the country for this Bible. These people were hoping to find out if any written information inside the Bible might be helpful to them, as they investigated any lead that might give them additional data on Peter Swisher and his wife Mary Waggoner.

It had been reported that Mary Waggoner's father had given this Bible to her. Mary was married to Peter Swisher. This couple settled on Lost Creek, in a village later called Rockford, located in Harrison County, Virginia, sometime between 1781 and 1785.

Manuscripts have been written that would show Peter and Mary Swisher had the following children and to whom they were married:

	<u>NAME</u>	<u>BORN</u>	<u>MARRIED</u>	<u>DATE</u>	<u>NAME</u>
(1)	Jacob Swisher	7-09-1777	yes	08-20-1799	- Rachel Curle
(2)	Peter Swisher	3-11-1779	yes	02-25-1801	- Susannah Rinehart
(3)	Margaret Swisher	1-31-1781	yes	08-20-1799	- Jeremiah Curle
(4)	Christopher Swisher	1791	yes	11-09-1815	- Mary Madden
(5)	Isaac Swisher	7-15-1793	yes	04-10-1813	- Mariah Jett
(6)	John Swisher		yes		- Mary Maxwell
(7)	Susannah Swisher	1794	yes	1813	- John D. Dawson
(8)	Franklin Swisher				
(9)	Mary Swisher		yes	04-28-1816	- Paul Richards
(10)	Elizabeth Swisher		yes	10-21-1819	- Manley Carder

Many questions about Peter and Mary Swisher remains unanswered, like when and where were they married; who were their parents; and, yet to be documented, where and when did they or their parents arrive in America; and where for certain was their native land?

Many people felt that some of these queries could be answered with information the Bible might contain. In Robert E. Swisher's 1974 book, "The Swisher Family of Harrison and Lewis Counties, West Virginia," Bob states that a granddaughter of Isaac and Mariah Swisher had inherited this old Bible.

This would be Mrs. Ellen (Swisher) McKeever who, in 1933, was living in Columbus, Ohio. In that same year she had written to Dr. Carl Brent Swisher, saying the Bible was written in German and published in 1728 and was in her possession.

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On June 22, 1986, in reply to Lewis C. Swisher's letter to Bob Swisher, Bob stated that he had a photo copy of a letter dated 13 March 1933, from Ellen McKeever to a Mr. Swisher, whereby she acknowledges having the Bible and also an old wooden clock that belonged to Isaac and Mariah Swisher. She further stated that only the name of Geo. Waggoner appears on the front page of the Bible.

In July 1986, at the "Swisher Reunion," which was held in Boyer, West Virginia, once again, the question of where is the Bible and what other secrecy does it contain was brought up in conversation. Since we knew that Ellen McKeever had at one time lived in Columbus, Ohio, and my niece Ann Mitchell was presently living in the same city, I asked her to telephone all of the McKeever families in the Columbus, Ohio, telephone directory to see if she could locate the Bible.

When Ann returned to her home she was kind enough to begin her search. As a result, she located a Thora McKeever who told her that Ellen had given the Bible to her daughter Christine "McKeever" Nicosia, who had moved to New York city and was now deceased. However, Thora told her that a nephew of Christine's, Fred Zimmerman of Caldwell, Ohio, might help in our search.

Ann then telephoned me with this wonderful information and I, in turn, telephoned Fred Zimmerman. Fred informed me that in October 1973, his aunt Christine had given the Bible to his daughter, Mrs. Charles "Sherida" Ritterbeck, who also resides in Caldwell, Ohio.

In early September 1986 at 10 p.m., I telephoned Sherida and she told me that the Bible indeed was in her possession. She also has Isaac Swisher's wooden clock, which originally was made of wood-working parts that had worn-out over the years. She and her husband had a clockmaker replace the wooden parts with metal parts, and the clock is now in working order. The old 1728 German "Waggoner-Swisher" Bible pages are very fragile and the outside covers are frail. The Bible is now enclosed in a heavy-duty clear plastic box.

It was a disappointment to me when Sherida explained she and her husband had examined the Bible from cover to cover and only the following hand-written inscriptions appear on the inside cover: "This Bible published 1728 - Jno. Waggoner Property." I can only say the only important fact discovered was that the Bible at one time belonged to Jno. Waggoner and not Geo. Waggoner.

It would appear that this Bible has been passed down from John Waggoner to his daughter Mary Waggoner Swisher; then on to Isaac and Mariah Swisher; next to Isaac Francis and Adaline Swisher; on to their daughter Mary "Ellen" Swisher, who married Rev. Otto D. McKeever; then to their daughter Christine "McKeever" Nicosia, who remained childless. Christine gave the Bible to her nephew Fred Robert Zimmerman, who in turn gave it to his daughter Sherida "Zimmerman" Ritterbeck, great-great-great-great-granddaughter of Peter and Mary Swisher.



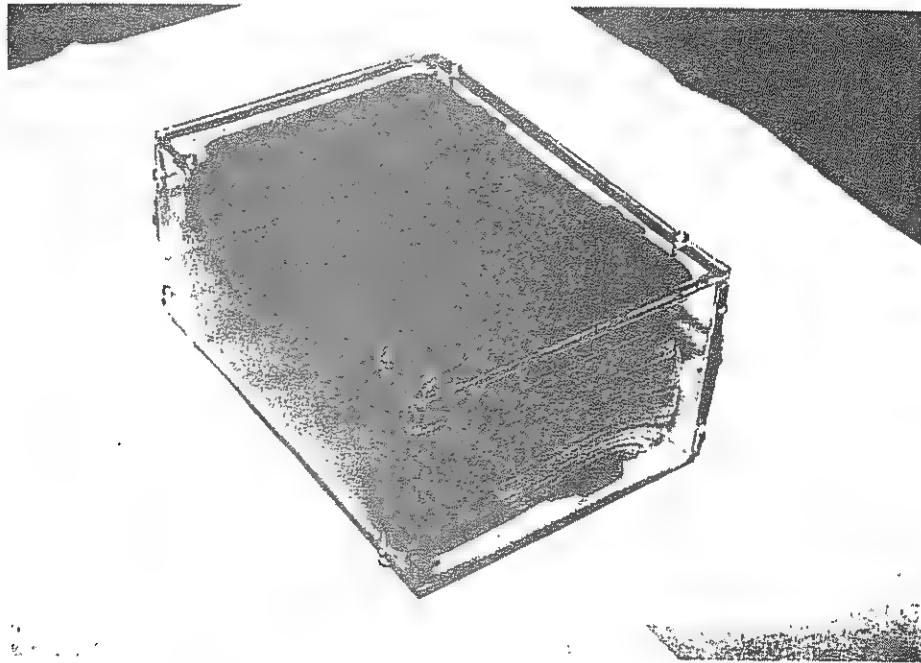
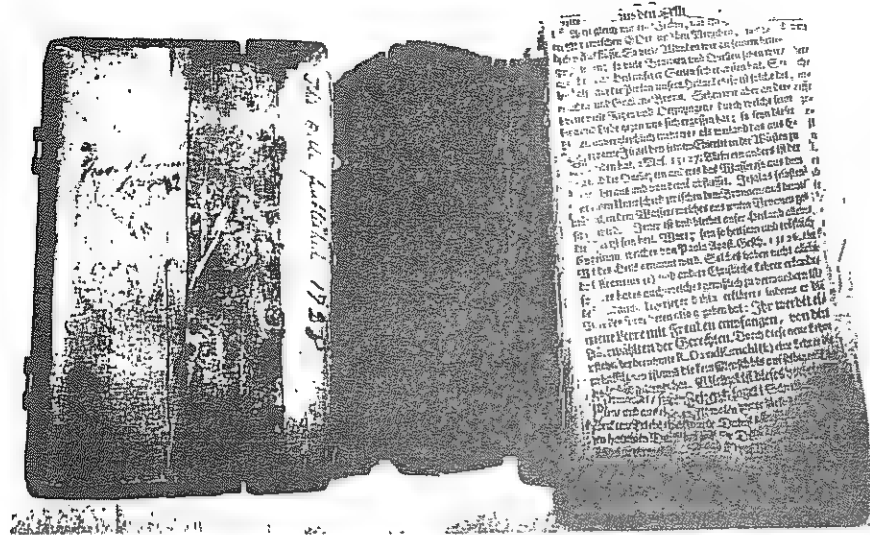
O.D. MCKEEVER

Mary Ellen Swisher McKee



THE HISTORY OF THE REPUBLIC OF THE PHILIPPINES





 conclusion of story of family Christmas tradition - from page 122:

To keep alive his memory and his tradition of giving, Mrs. Guthrie wrote about him, addressing stories about his personal and family history to his grandchildren — her children, nieces and nephews.

They are the "Grandpa Great" stories, as Thayer was called that by the family. They have since expanded to include stories about Mrs. Thayer (Grandma Great) and their offspring.

The stories are bound in a looseleaf notebook to which each yearly installment is added at Christmas. Photostatic copies of family photographs are included

wherever possible.

Because they began as tales for children, they have kept that flavor.

"They're kind of elementary," the former elementary school teacher explained. "But it reaches adults that way, too."

The oldest of the children who receive the stories is now a freshman in college. "I think I told them this year that I would have to apologize that it was written that way," she said.

The letter each year is actually a small book, reproduced on paper that is punched to fit in a three-ring binder. The cover of each binder (part of the first

year's gift) bears a silhouette of Frank Thayer in a horse-drawn buggy, reproduced from a turn-of-the-century photograph.

Mrs. Guthrie prefers the loose-leaf format because information can be added whenever she uncovers a new source, and corrections can be made when more reliable records are found. It is a technique she has developed in almost ten years of active involvement with the Wood County chapter of the Ohio Genealogical Association.

"Once these names get out there, then you start to get connections," she said. In various ways, people from coast to coast

have provided helpful information for the "Grandpa Great" stories, she said, but "most of your work is armchair research" using family records, newspaper clippings or family correspondence.

The grandchildren seem to appreciate the effort.

"A couple of them have taken them to school, and I have gone over to Indiana and spoken to their classes. The children and grandchildren of Frank Thayer are grateful it is being done."

And, through them, others are beginning to appreciate the idea, too.

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J O H N M I T C H E L LThe Life and Times of a
HACKER'S CREEK PIONEER

by

William Foster Hayes III

(CONTINUED)

His preaching circuit was mostly off to the east, during his early Hacker's Creek years. Each circuit took him two and half months, and he made the trip four times a year. How hard for him to be away from his home all that time; and how terribly hard for his wife and children!

After completing the Hacker's Creek Meetings, he would ride to Glenville, on the Little Kanawha River, then the Elk River region, Buckhannon and the Tygart Valley regions, Greenbrier, on across the great mountain range to the South Branch of the Potomac, Highland County and Pendleton County and then back to Hacker's Creek. He must have developed bow legs from all that riding! And imagine spending two and a half months in one suit of clothes, with jerky and hardtack in his saddlebags, adding crumbs and a pungent odor to his moccasins, his flint and steel, the family mail he always carried and, of course, his well-thumbed Bible.

And it was difficult country to traverse, all through a boundless wilderness with only Indian bridle paths along the ridges, and every stream to be forded, without a bridge on the whole circuit. Spring and summer, fall and winter, over hills and mountains, through miles of trackless woods and flooding rivers, breasting the storms and the snows, braving the wild dangers and terrors of the forest, fearing neither men, beasts, storms nor devils! All, as we have learned, for a mere pittance of monetary compensation.

At one time, in the dead of winter, alone through the snow-bound forest, John Mitchell was beating his weary way, and came to the cabin of Old Adam Carper in the Buckhannon region. He was so nearly frozen he could scarcely speak, and Carper had to help him off his horse. Mitchell, to save himself from freezing on this occasion, had bound next to his heart a fox skin some friend had given him, to hold the warmth in his body. The fox skin was frozen stiff. And for all this hard service, privation and suffering, he received so little pay that at one time he was unable to pay the taxes on his lands; and the Records of the State of Virginia

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show that a part of the lands of this devoted old pioneer preacher was sold for taxes, and was lost to him.

As the years passed, the Rev. John Mitchell began to feel the need and value of having a real church building in the Hacker's Creek neighborhood. In 1819, he built on a section of his own farmland the Harmony Methodist Episcopal Church, the first built in the Hacker's Creek settlement. It was to be used primarily as a church but also as a school and community house.

A simple rectangular structure, resting on a foundation of flat stones, 40 feet wide and 50 feet long, with a gallery on three sides, split benches, poplar puncheon floors, clapboard roof, planed oak logs notched and chinked with clay and sticks, the door at one side under the eaves, the windows in the gables at each side of the pulpit which was directly opposite the door, Old Harmony was considered beautiful in its rustic strength and crudeness. And the location was prime, nestled among superb oaks and beeches, on a promontory overlooking the valley.

Old Harmony Church quickly became the new heart and center of community life in Hacker's Creek. John Mitchell immediately opened a school there, volunteered to be its first teacher. When Elizabeth Bonnett, widow of Samuel Bonnett, died, October, 1819, following the birth of a son, her body was laid to rest on the hill close by the church. She was the first to be buried in Old Harmony Cemetery, and her funeral was held while the church was still being erected, the first of many funerals up on that historic hill.

The Methodist Episcopal Church by this time had established its hierarchy of bishops and traveling preachers. In order to administer the loose ends of their scattered flock the bishops developed a rather dictatorial posture. But the old lay pioneers who had grown up in the atmosphere of the Revolution and had imbibed the spirit of freedom of the woods refused to stand for what they regarded as an autocratic form of church government. They collectively rebelled against it. When they declared for a democratic form of church government, they were in effect told that in the Methodist Episcopal Church laymen had the right to do only three things: "Pay, pray and obey." The murmur of their discontent grew to a growl.

Among the administrators of the church there were, of course, some courageous, liberty-loving men who opposed the total assumption of authority by the bishops, and sought by all honorable means to have it restricted. And each succeeding General Conference witnessed a spirited debate on resolutions providing for restriction of the Episcopal authority. In 1820, a group of conferees finally succeeded in pushing through a resolution providing for the election of presiding elders by the Conference. But the next day a motion to suspend the operation of the resolution for four years was passed, and at the next General Conference, 1824, the resolution was rescinded.

The next four years, 1824 to 1828, witnessed "the greatest struggle for religious liberty ever known to Methodism, and also the exercise of a most arbitrary and despotic authority." Men of unimpeachable character and high social standing in their communities were summar-

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ily expelled from the church simply for advocating a change in its government. Talented ministers were left without an appointment or dismissed from the Conference for circulating and recommending a magazine in which appeared various articles setting forth the needs and advocating the changes in the discipline of the church. Because of these expulsions, many of the friends of those expelled, and others who were in sympathy with reforms advocated, withdrew from the church and formed themselves into societies similar to those Methodist Societies first formed in America.

Finally, in November, 1827, a general convention of reformers was held in the city of Baltimore, and a petition adopted, to be presented at the next General Conference, to be held in Pittsburgh in May, 1828. The petition asked that all expelled ministers and laymen be restored to their former status and that each expelled person should be represented in the Annual Conference by a lay delegate, elected by lay members. But when this petition was presented to the General Conference it was refused.

When all hope of securing any redress of their wrongs, or any change in the government of the church was gone, the only honorable course for those who had sought these reforms was to withdraw from the Methodist Episcopal Church and form a new organization in which could be embodied those principles of government and disciplinary rules which they had so long and so enthusiastically advocated. Thus it was that the Methodist Protestant Church was formed as an exponent of the principle of "Mutual Rights" in ecclesiastical government, and to guarantee to American Methodist Christians the same democratic rights of self-government in the church that was guaranteed to them in the state by the Constitution of the United States.

The first step in the new reform movement was the organization of local societies called Associated Methodist Churches. On November 12, 1828, more than one hundred delegates (one of whom was John Mitchell), representing those societies, met in the city of Baltimore and adopted "Articles of Association," by which they agreed to form a new church embodying the principles for which they had so long and earnestly contended, and for which many had actually suffered. This plan included more lay representation and -- startlingly -- no bishops.

In October, 1829, John Mitchell and David Smith, Jr., organized such a society at Harmony Church, under the "Articles of Association" referred to above. This Society included practically all of the membership of Harmony M. E. Church, for when Rev. Cornelius Springer of the Ohio Conference visited the Society the following spring (1830) he reported a membership of 60. The newly-formed Society took possession of the meeting house/church building and continued to use it until 1880. In 1879, a new lot was secured at the bottom of the hill, and a neat frame building was erected which was dedicated on May 16, 1880.

Among the charter members of this new Harmony Church were Martha Alkire, Elizabeth Alkire, Margaret Hacker, Mary Straley, Christina Wimer, James Belt and wife, Cornelius Lister and wife, James Straley

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and wife, George Straley and wife, Thomas Sims and wife, George Bent and wife, Thomas S. Straley and wife, David Smith and wife, Otho and Isaac Means and their wives, Greenberry Duvall, Peter Wagoner and wife, George Wagoner and wife, John Wagoner and, of course, the leader of the reform movement for the group, the Rev. John Mitchell and his family.

John Mitchell always considered himself a mountaineer, and he utterly believed the old saying "Mountaineers are always free," which later became the Motto of the State of West Virginia. John Mitchell sided with the people, spoke out in favor of the laymen's wishes. For years he urged his philosophy on the Conference of Bishops. As a leader with 24 years' experience, it was expected that he would become a bishop himself in 1824 at the General Conference. But by this time his stand was winning him disfavor among the men who were already bishops. They began to fear that his eloquence and influence might weigh against them in their battle to maintain the status quo. At that 1824 General Conference, John Mitchell (at age 61) lacked one vote of being elected a bishop of the church. Following that defeat Mitchell realized it was time to reform, if not from inside the church then certainly outside it. From then on, as he traveled his circuits, he spoke about the need for change. Many called him "an instrument of God;" some spoke of him as the "father of the Methodist Protestant reform movement."

As mentioned above, in 1829 (at age 66), he and David Smith, Jr., formed the Methodist Protestant Society in his beloved Old Harmony Church (often called the "Mother Church" of Methodist Protestantism in West Virginia), then went on to inspire others to follow suit, at such places as Forks of Hacker's Creek (later called Hebron, then Berlin), Bush's Mill on Stone Coal (later Gaston), Skin Creek, Lost Creek, Gnatty Creek, Mt. Gilead, Hall Chapel, Smith's Run, Jesse's Run, Laurel Lick, Fair View, Aberdeen, and Union Chapel (Buckhannon Run).

In his peroration about Old Harmony, Judge McWhorter said

Of all these church activities, Old Harmony was the heart and center. It was the point from which radiated the lights and forces of the Methodist Protestant Church. Here was the cradle in which that denomination, in its infancy, was rocked. This valley was the Mecca of the Methodist Protestant Church, and Old Harmony was the inner shrine.

* * *

Mitchell's last ten years:

1830 -- William IV became King of England. Stiff collars came into fashion for men. U. S. population: 12,800,000.

1832 -- The New England Anti-Slavery Society was founded in Boston. The first horse-drawn trolleys were used in New York. "My Country, 'Tis of Thee" was the hit song.

1833 -- The British Empire abolished slavery.

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1834 -- The Spanish Inquisition was finally suppressed (it had begun in the 13th Century!). Abraham Lincoln was elected Assemblyman for the Illinois Legislature. Two-wheeled one-horse cabs were introduced in London by J. A. Hansom.

1835 -- The first negative-to-positive photograph was taken by British Scientist William H. F. Talbot (on paper).

1836 -- Davy Crockett (aged 50) was killed at the Alamo.

1837 -- Samuel F. B. Morse invented the electric telegraph. Martin Van Buren was inaugurated 8th President. Victoria became Queen of England.

1838 -- French inventor Louis J. M. Daguerre produced the first popular form of photography, the daguerreotype.

1839 -- Charles Goodyear introduced vulcanized rubber. Abner Doubleday held the first baseball game in Cooperstown, NY.

1840 -- Queen Victoria married Prince Albert of Saxe-Coburg-Gotha, established penny postage in Great Britain. U. S. population: 17,000,000.

* * *

What songs were popular in the 1830's? At family song-fests and neighborhood social gatherings, during John Mitchell's last decade, what music would he have heard?

Handel's Messiah had been popular since 1770. And violinists played the best known melodies, from Schubert's "Serenade" to "Turkey in the Straw." But mostly people sang. They loved "Rock of Ages" and "My Faith Looks Up to Thee," and their secular repertoire included:

"Drink to Me Only With Thine Eyes"
"Yankee Doodle"
"O! Dear! What Can the Matter Be?"
"Believe Me, If All Those Endearing Young Charms"
"The Minstrel Boy"
"'Tis the Last Rose of Summer"
"Home, Sweet Home"
"The Old Oaken Bucket"
"Annie Laurie"
"Do Ye Ken John Peel?"
"The Lass With the Delicate Air"
"Auld Lang Syne."

And in 1840, the hit song "Tippecanoe and Tyler, too!" carried the Whig Party's William Henry Harrison into the presidency.

* * *

The Revolutionary Claim Act was passed on June 7, 1832, providing pension income for Revolutionary War veterans. John Mitchell ap-

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plied on August 7th of that year. His application was accepted. His Certificate of Pension was issued August 5, 1833 (Book E, Vol. 6, p. 18), creating an annual pension of \$50.00 (retroactive to March 4, 1831). This amount was paid to John Mitchell until his death (1840), and thence to his widow until her death (1843).

In March, 1834, the Rev. John Clark was admitted to membership in the Pittsburgh Conference and appointed to the Hacker's Creek circuit. This freed John Mitchell to help establish other societies and churches, some as far west as Ohio. Now in his 70's, Mitchell's broad shoulders began to stoop a little, he wrapped more scarves around his grizzled head in winter, took to wearing thick fur caps and leggings in snowy weather and a wide-brimmed black hat in the rainy spells, even began to use a mounting block when he ascended his favorite chestnut mare. His old shoulder wound foretold inclement weather. And now, after 34 years of itinerant preaching, he began to spend some time with his children and grandchildren at home, even taking some of the older ones with him when he attended Quarterly Conferences at Harmony Church, reading to the little ones and telling them stories, correcting their grammar, improving their penmanship. He and Susannah (now in her 50's) could be seen sitting together on the hilltop, fanning themselves when there was no breeze, reliving their shared hardships.

During the last five years, the tempo of John Mitchell's life slowed from a run to a walk. His son, the Rev. Abner Mitchell, began to stand in for him from time to time. But Rev. John still preached. He still loved to question and argue and play devil's advocate. It was said that his wit was instantaneous, and he could be the most challenging adversary in any discussion.

His fifty dollar annual pension for military service now supplanted his circuit-rider income, carrying him until his death, April 29, 1840, 2 days before his 77th birthday.

Tragically, his son, the Rev. Abner Mitchell, died a few months before John Mitchell did. And he had already lost four sons: George (1821), Paul (1830), Eli (1832) and William (1834). Abner died at age 50, preaching and baptizing and marrying couples right up to the end. And Susannah Washburn Mitchell lasted only three years longer than Rev. John, dying at the age of 60. Her resting place is near that of her husband in the Old Mitchell Cemetery up on the hill. She was spent and quite feeble when it came time for her to make out a will, four months before her death.

The Rev. John Mitchell never did draw up a will (it is assumed he died suddenly), but in August, 1840, an appraisement was made of his personal property (Lewis County Wills and Inventories, Book 1 ("A"), p. 399), with an estimated total value of \$922.46. His belongings were scant for a full life of 77 years:

- 250 bags of wheat
- 120 bags of oats
- 7 horses
- 15 head of cattle
- 24 sheep
- 23 geese

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2 hogs
4 kettles and bails
1 log chain
1 pr. of doubletrees
1 hoe
1 grubbing hoe
2 stewpots
1 skillet and lid
1 pot rack and chain
1 fire shovel
1 axe
1 iron wedge
1 vinegar keg
6 chains
1 draiver knife
4 augers
1 pr. of pinchers
1 man's saddle
1 side-saddle
1 weaving loom
1 pr. of saddlebags
2 spinning wheels
36 spools of wool
1 handmill
1 corner cupboard
1 mantel clock
1 candle stand
1 frying pan
3 lb of iron
1 spike
1 bedstead and bedding
1 coffee pot
1 pewter dish
2 tubs
11 chairs
1 cradle
1 shovel plow
1 Bible
1 large harrow
1 barshare plow
1 windmill
1 wagon
1 weeding hoe
3 haystacks
2 pots and bails
2 sickles
1 ax
1 cow brand
2 I.O.U.'s totalling \$337.46

Where were his books? His church records? His personal correspondence? Was there no dining table? No benches? No horse equipment, bridles, halters, blankets, curries, no pitchfork? Had he no work room of tools? No milking stool or milk pail? No silverware or glassware or china? No towels, sheets, pillows, musical instruments? Not one art object, sentimental memento? No lamps,

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candles, firetongs, scissors, darning egg, tanning equipment? No fire arms? No wash basins, pitchers, chamberpots, earthenware jugs? No canned or dried foods? Had he given all his belongings away? We know that he had disposed of much of his land by deeding it away to his children. Perhaps he also gave away many of his personal possessions.

We know one of his favorite scriptures was Matthew 6: 19-21, which says

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

Perhaps that answers all questions about his material possessions. Or maybe those other possessions were considered to be property of his wife.

We are also left with some important questions about John Mitchell's personal life. Was he tenor or baritone? Did he play a musical instrument? Did he dance the sailor's hornpipe or the Virginia reel? Who cut his hair? Who molded his best rifle balls? Did he dig his own privy-ditches? Was his son Dr. Isaac Mitchell his personal physician, or was it his nephew Dr. Conrad Shoulders? Did anyone ever draw his picture? Did he ever write any letters to friends or relatives, or to his family back home in England? Are there any personal recollections of him in others' letters?

In my search for him through all these books, I feel I've come to see him fairly clearly through the mists of time. But, oh my!, how I would love to have known my great-great-great grandfather in person!

If you've read all this, pictured all that the Rev. John Mitchell went through, imagined his surroundings, his happy moments as well as his sad ones, you know what I mean about Louis L'Amour. The fictional "Sacketts" would certainly have been a lot better off if they had known the Rev. John Mitchell, Hacker's Creek Pioneer.

* * *

John Mitchell m. (1) Catherine Margaret Teter

They had

Abner Mitchell, who m. Dorcas Lawson

They had

Paul Teter Mitchell, who m. Harriet G. Shoulders

They had

Alvin Darius Mitchell, who m. Martha McClellan Schiefer

They had

Betty Mitchell, who m. William Foster Hayes II

They had

William Foster Hayes III

That's me.

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Richard S. Little.

* * *

In the few cases of discrepancy, consensus prevailed.

* * *

March 23, 1987

Musings from the Secretary's desk -

We don't hibernate like the groundhogs when winter comes to West Virginia - we keep busy:

Some of our executive board members have been meeting with the State Department of Culture and History. They were very impressed with historical buildings and sites we have identified, photographed and included on our annual tours.

Maurice Allman, our V. P., went to Charleston last week for an instructive session of Department members. They are interested in giving us technical assistance, financial aid, and helping us document those areas for inclusion in the National Register. They suggested that we try to coordinate with other interested groups in Lewis County as they feel it will be helpful if and when the Stonewall Jackson Dam is declared a National Park Recreation area.

To that end, our executive board met Sunday, January 10th, with county members representing the press and the park committee. In early March we plan to meet with state people, by which time we hope to have working committees from all over the county to join us. It will be an ambitious endeavor involving extensive photo sessions, much paper work, and jittery nerves acquired from drinking too much coffee as we visit people asking for permission to tramp through their property!

It's a worthy cause and one which we hope will be completed. We'll keep you informed on our progress.

-- Raydine Teicheira

More musings -

Several of your executive board members have attempted all of the sessions conducted by the Stonewall Jackson Park Committee as they attempt to have the dame area declared a National Rec area.

It's been a real experience to watch the government at work. At the last session Bud Allman observed - "They put every possible plan on big charts, broke them into little charts, then into little boxes, then had us put checks in the little boxes to show our preference - then told us they'd already submitted the plan!"

The plan is before Congress now. As it has been submitted, the Department of Natural Resources will administer hunting and fishing lands, the Corps of Engineers will build facilities, the State Parks Commission and the Federal government will all have responsibilities.

Again - we'll keep you posted - it would be a big boost for the economy, especially now that WV Glass Co. is closed and drilling and mining is at a standstill.

PART III

(Conclusion)

THE RADCLIFFS OF HACKER'S CREEK

By Dennis B. Rodgers

William Radcliff

The pioneer William, on the other hand, probably was illiterate. Two instances of the signature of a William by a mark were found in the Harrison County Court records in Morgantown. One of them is in the form of a "W", while the other, on a 1786 promissory note, could easily pass as the familiar symbol of the present day McDonalds chain.

I promise to pay or cause to be paid unto Jacob Westfall on his order the just and full sum of two pounds one Shillings and three pence 1900 and Lawfull money of Virginia to be paid on Demand it being for value Recd by me as Witness my hand this 23th Day of September 1786 -
 Mark
 William M Radcliff

Promissory Note of William Radcliff to Jacob Westfall
 Dated 23 September 1786 and signed by "Mark" - Harrison County

In 1791 William began selling off parcels of his land on Hacker's Creek.³⁴ In 1796 he conveyed what appears to be the last of that land, and in that same year a William and John Radcliff acquired a tract of 400 acres in then Harrison County on the Little Kanawha River.³⁵ According to Hartzel Strader this land is located near what is now Mineral Wells in Wood County.

34. Harrison County, W. Va., Deed Book 1, pp. 267, 296, and Deed Book 2, pp. 417, 507.

35. Lyman Chalkley, Chronicles of the Scotch-Irish Settlement in Virginia (Baltimore: Genealogical Publishing Co., Inc., 1974), II, p. 170.

Although there was substantial litigation in 1808, apparently involving this land as part of a huge disputed area,³⁶ William probably settled on the Wood County tract, for his Will dated 5 December 1814 was probated in that county in 1827 (Will Book 3, pp. 33-34). He therefore could not be the William who obtained a Revolutionary War pension in 1833 through the "helping hand" of Jonathan Wamsley (only to have the pension revoked after Singleton's investigation in 1834).³⁷ No information was furnished or found which identifies this veteran.

William was probably the right age to have seen service in the Revolutionary War, but no certain evidence of his involvement has been found. The identity is not known of the William who appeared on the list of Rangers mentioned earlier and the William who fought at the Battle of Point Pleasant in 1774.³⁸

In his Will he mentioned his sons John, of Lickin (Licking) County, Ohio, and Stephen; and daughters Susannah Stalnicker (Stalnaker), Sarah Carpenter, Martha Bonnett and Jane Statsor (Starcher), all of Harrison County, Catherine Gillisby (Gillespie) of Galla (Gallia) County, Ohio, and Deborough (Deborah) Badgly who had moved down the Ohio River.

William and his son John were sued by one Elizabeth West in a 1787 slander case in Harrison Case, and a verdict was entered in their favor by an all male jury (Minute Book 1784-1792, p. 259). A note written on one of the documents in that case (found in the files in Morgantown) may have been made by one of the judges who presided, and perhaps this note summarizes the evidence:

Jno Radcliff said that the
Skool children said that ____?
Cotteral had cast up to Betsy
West that she had been with child
That she had relieved herself
Maliciously spoken

In all likelihood William's co-grantee in the 1796 deed was his son John, but in 1797 one John Radcliff and his wife and four children emigrated to what is now Licking County, Ohio, with Elias Hughes and his family.³⁹ In view of the specific reference to Licking County in William's Will, there seems no room to doubt that the John Radcliff who emigrated was the son of William. In spite of this apparent certainty, some contributors of information in this project assert (erroneously, I believe) that the John who went to Ohio was the son, not of William, but of the pioneer John. McWhorter was confused on this matter as well; he assumed that the John who went to Ohio was the pioneer John.⁴⁰

36. Ibid, pp. 167-172.

37. Border Settlers, p. 36. See also generally Hacker's Creek Journal, III (Issue 3, April, 1985), pp. 135 et seq.

38. Battle of Point Pleasant (Pt. Pleasant, W. Va.: Mattox Printing Service, 1976, 4th ed.), p. 28.

39. Border Settlers, pp. 226-227, 234 et seq.

40. Ibid, p. 35.

The Liberator and Anti-Slavery Standard Bearer, published at New York, has been the most successful and influential of the many organs of the anti-slavery cause. It has been the most successful and influential of the many organs of the anti-slavery cause. It has been the most successful and influential of the many organs of the anti-slavery cause.

The Harrison County personal property tax lists verify the year of son John's migration, for in 1798 the only two Radcliffs listed appear to be the two pioneers, John and William. Further William probably moved to his new land in Wood County about that same time, for he disappeared from the lists commencing in 1799.⁴¹

The marriage of John Radcliff and Judith Carpenter on 12 November 1789 is recorded in Harrison County (Marriage Record 1, p. 11), and there seems no doubt but that this John is the son of William. According to the account quoted by McWhorter, son John's wife died in Licking County in 1802,⁴² but according to a deed found in the Records of Wood County, a John Redcliff and his wife, Judith Redcliff, of Wood County conveyed some land on the Little Kanawha River to one Edward Dyer on 9 February 1802 (Deed Book 1, pp. 197-198). There are just too many coincidences here to admit much speculation that this John as grantor is a different person. Possibly Judith accompanied her husband, John, on a trip back to Wood County in early 1802 in order to settle up some of their affairs but died following their return to Ohio later that same year.

By an instrument dated 11 July 1804 and recorded in Wood County, John Ratliff of Fairfield County, Ohio, gave William Ratliff of Wood County a power of attorney to convey land in Wood County to one John Gaze (Deed Book 3, p. 23). Licking County was formed from Fairfield County, but not until 1808; and therefore these parties most probably are the pioneer William and his son John. No mention is made of John's wife in this document and one might suppose he was not married at the time; for if he were then married, the law most likely would have required his wife to have either signed the deed to Gaze or given her power of attorney to William (or someone else) in order to relinquish her inchoate dower interest. The above-mentioned account in Border Settlers states that John married a woman by the name of Stateler after the death of his first wife. Since the records of Wood County pertaining to the conveyance to Gaze disclose no mention of any spouse of John, we may determine that his second marriage occurred after 11 July 1804 (Deed Book 3, pp. 23-24).

The account in Border Settlers further states that John died in Licking County about the year 1811, and that he had raised a large family. The only specific information given about his children is that two of them were a daughter, Mary, who married a Mr. Evans and whose descendants lived in Perry Township (Licking County), and a son who moved to Louisiana after serving in the War of 1812.

41. See Footnote 4.

42. Border Settlers, p. 237.

Both the above-mentioned deed to Dyer and the power of attorney to William were examined on microfilm at the L.D.S. Library in Salt Lake City, and in each instance John signed by his mark. The probable indication then is that he could not read or write. That being the case we can now say with considerable certainty that the signature of John Radcliff on the Harrison County bond mentioned and shown earlier is that of the pioneer John.

After John went to Ohio it is apparent that his brother Stephen succeeded to the position of favorite son. Stephen joined his father in the litigation in 1808, and it was Stephen who was given the "plantation" in William's Will and who was named executor.

Records of Wood County disclose that Stephen married Rachel Whetsel (Wetsail) (Wetzel) there on 27 February 1810 (Marriage Record 1, p. 5) Their probable children were the following, taken from the marriage records of Wood County: ⁴³

William who married Jemima Caplinger on 7 January 1836
(Marriage Record 1, p. 44)
Elizabeth, who married John Caplinger on 7 January 1836
(Marriage Record 1, p. 44)
Jane, who married William Maston on 23 June 1840
(Marriage Record 1, p. 49)
Drusilla, who married Silas Riley on 1 December 1842
(Marriage Record 1, p. 53)
Susan, who married William Tucker on 22 December 1842
(Marriage Record 1, p. 54)
Rachel, born ca. 1829, and who married on 7 January
1855, Serrzo Harper, born ca. 1833, son of
Henson and Nancy Harper (Marriage Record 2, p.?)

The pioneer William's other children - the girls - were the following according to his Will:

Susannah, who married Samuel Stalnaker on 26 February
1788 in Randolph County (Marriage Record 1, p. 1)
Martha, who married Samuel Bonnett on 5 April 1797 in
Harrison County (Marriage Record 1, p. 34)
Sarah, who married John Carpenter on 6 March 1794 in
Harrison County (Marriage Record 1, p. 26)
Jane (Jenny), who married John Starcher (Statser) on 6
October 1800 in Harrison County (Marriage
Record 1, p. 49).
Deborah, who married Benajah Badgely on 26 April 1806
in Wood County (Marriage Record 1, p. 2)
Catherine, about whom we know very little, except
that her husband's surname was Gillespie and that
in 1814 her father said she was then living in
Gallia County, Ohio.

43. All references herein to Wood County, W. Va., marriages are from Wood County W. Va. Marriage Records, 1801-1854, (typescript), Film No. 580544, L.D.S. Library, Salt Lake City, Utah.

There remains a question about William that has not been answered in this project, and that is, "Who was his wife?". We know that her given name was Deborah from the deeds recorded in Harrison County (by which William conveyed his land on Hacker's Creek) and from the bond dated 1 April 1796, and filed in Harrison County (wherein William and Deborah Radcliff consented to the marriage of "their daughter Martha" to Samuel Bonnett (Marriage Bond Book 1, p. 227)).

Many contributors have reported with certainty that she was a Hughes - a daughter of Thomas, and a sister of Elias and Jesse. Others, while following that line of thought, have admitted that no proof of the marriage has ever been found.

By questioning this relationship no one is saying that it couldn't have existed; in fact it is entirely possible. The first families of Hacker's Creek undoubtedly knew each other before their immigration from the South Branch, and certainly they were closely associated with one another after their resettlement.

Critical assessment is warranted, however, due primarily to the apparent logic used to arrive at the relationship. The syllogism goes something like this:

According to traditional accounts (apparently based upon the material on Page 235 in Border Settlers), the John Radcliff who migrated to Ohio was a nephew of Elias Hughes. Elias Hughes married Jane Sleeth, and there is no known Sleeth-Radcliff connection. Hence, John's mother must have been a sister of Elias Hughes.

Terms for relationships such as aunt, uncle, niece and nephew were likely to have been used then as loosely as they are today. Very possibly John also would have been considered a nephew of Elias Hughes by marriage, if John's wife, Judith, was Elias's niece somehow through the Carpenter line. Furthermore the reasoning is specious because it assumes that since we have no knowledge of a Sleeth-Radcliff connection, one does not exist.

There is another, much more down-to-earth reason why this relationship is subject to doubt. If Deborah were a Hughes, one would think that, as was prevalent in those days, she would have named at least one of her boys after her father or brothers, and yet there are no known sons of William and Deborah with the given names of Thomas, Jesse, Elias, or Job.

The uncertainty surrounding this William Radcliff-Deborah Hughes marriage is compounded by the assertion made in 1985 in the Hacker's Creek Journal that Deborah, the daughter of Thomas, Sr., married one William Bibbee in Harrison County on 7 January

1795.⁴⁴ The bond for that marriage was dated 2 January 1795, and was signed by Thomas Hughes and William Bibbee, the latter of whom apparently was the intended groom (Marriage Bond Book 1, p. 185). Since Thomas Hughes, Sr., had been killed by the Indians prior to that date, in April 1778,⁴⁵ the Thomas who was the surety must have been Thomas, Jr., the brother of Elias and Jesse. Although McWhorter says this Deborah may have been the daughter of Thomas, Sr.,⁴⁶ it is more likely that she was the daughter of Thomas, Jr. A little support for this probability is given by speculation that any daughter of Thomas, Sr., would have been married long before 1795. Thomas, Sr., is reported to have been "quite old and bald-headed" at the time of his death.⁴⁷

It had been fervently hoped that someone would come up with some evidence - even a tiny shred - that would give a little weight to the Radcliff-Hughes marriage which has been so universally accepted. Hopefully that evidence will not prove to be as elusive for future Radcliff researchers as it has been in this project.

Whatever her maiden name may have been, William's wife, Deborah, must have died prior to 5 December 1814, for she is not mentioned in his Will executed that date.

Benjamin Radcliff

Very little information was submitted or found concerning Benjamin, the presumed brother of William and John. During the Revolutionary War, in 1781, a Benjamin made a public service claim and was paid for contributing a quantity of flour to the militia in Hampshire County,⁴⁸ and we have seen the mention of a Benjamin as a Ranger in 1775. We have also seen that in 1787 in Hardy County a Benjamin gave a power of attorney to his brother Stephen. The only early reference found to a Benjamin being "over the mountains" is in the court records of Randolph County on 26 November 1792 when Benj. Ratcliff was named a commissioner in a chancery suit. (Minute Book 1, p. 143).

The Benjamin mentioned in the foregoing matters cannot be the Benjamin born about 1779, who was the son of the pioneer John. Very possibly the references are to the Benjamin who claimed land adjacent to the pioneer William in Lewis County.

44. Hacker's Creek Journal, III (Issue 2, January, 1985), p. 66.

45. Border Warfare, pp. 240-241. Border Settlers, p. 59.

46. Border Settlers, p. 221.

47. Ibid, p. 59.

48. Virginia Archives, Public Service Claims, Reel 2, Hampshire County, List, p. 17.

Edward Radcliff

Similarly, little is known about the presumed brother Edward. One Edward Ratcliffe appears in connection with a 1783 Hampshire County public service claim during the Revolutionary War ⁴⁹, and an Edward appears on the list of Rangers. As we've seen, the Edward of Hardy County, who gave a deposition there in 1787 concerning land in Harrison County, may be the same man who claimed land in present day Lewis County on Gee Lick Run in 1772.

On 23 August 1787 one Edward Radcliff served on a jury in the County Court of Harrison County, thus establishing his presence there at that time (Minute Book 1784 - 1792, p. 259). We can speculate that this is the same Edward of Hardy County who gave his deposition in July of 1787. The hearing in that Sleeth v. Thompson case occurred in Clarksburg on 21 August 1787 (Minute Book 1784 - 1792, p. 254, and a reasonable assumption would be that Edward traveled to Clarksburg to be present at that hearing, either as a witness or as an interested by-stander. Very possibly he would have extended his stay to check on his own land, conduct business affairs, or simply to visit with relatives and acquaintances. Yet today, but even more so in years past, a county courthouse is the scene of much gossiping and visiting. In 1787 anyone wanting to know anything at all about what was "going on" in the Clarksburg area would have spent some time "hanging around" the courthouse. Until more modern methods of selection evolved, juries were often obtained by drafting the "boys out in front" who were just "hanging around." Thus it is entirely possible that the Edward of Hardy County is the same Edward who served on the jury in Clarksburg on the 23rd.

Stephen Radcliff

Withers mentioned a Stephen Radcliff who, in the company of James Brown, had an encounter with the Indians near the Cheat River in April of 1781, just prior to the massacre on Leading Creek. ⁵⁰ Also a Stephen Ratcliff was mentioned by Elias Hughes in 1834 in a supplemental declaration for a Revolutionary War pension as being the captain he replaced under Colonel Lowther in the spring of 1778. Hughes also said that Stephen thereafter "left the service and went back on to the south Branch of the Potomac." ⁵¹ General Thomas W. Wilson stated in an affidavit that he had often heard his father, Colonel Benjamin Wilson, tell that Elias Hughes had replaced as Captain one Ratcliff because of his (Ratcliff's) cowardice - "that it was necessary for the safety of the country that said Ratcliff be removed, and Hughes appointed in his place; that said Ratcliff was a careless, trifling, cowardly dog and not to be depended upon." ⁵²

49. Virginia Archives, Public Service Claims, Reel 2, Hampshire County, Court Booklet, p. 24.

50. Border Warfare, p. 311. Quoted in Border Settlers, p. 133.

51. Border Settlers, p. 229.

52. Ibid, pp. 232-233.

McWhorter also included a lengthy quotation from an article in the Newark (Ohio) Gazette in 1845 which states that the man who Hughes replaced was Joseph Ratliff, rather than Stephen, and that he "left the country."⁵³ Unless and until proven conclusively one way or the other, more weight should be given to the earlier first-hand account of Elias Hughes, and the given name "Joseph" should be discounted.

Hughes may have been in error though in his designation of the year in which he was appointed a captain. General Wilson said that Hughes' replacement of Ratcliff occurred just following the massacre on Leading Creek in 1781. If he was correct about the timing, and if all of the above references to Stephen are to the same individual, one is led to speculate that after his run-in with the Indians on the Cheat River, Stephen could very well have lost his nerve and any desire for retribution.

A Stephen was living in Hardy County in 1787 when the earlier-mentioned power of attorney was given and in 1792 at the time of a conveyance of land with his wife, Elizabeth (Deed Book 2, pp. 494-497). Doris Poinsett contributed the copy of the 1792 draft shown below, but it is not known whether the drafter was Stephen, the presumed son of Daniel Stephen, or someone else. Whoever he was, though, he must have been highly literate.

In 1809 three marriages of Radcliff females appear in Ross County, Ohio, one of which occurred on 25 December between Joseph Armstrong and Dursilla Radcliffe with the consent of her parents, Stephen and Elizabeth Radcliffe.⁵⁴ Perhaps this information is a lead to where Stephen went after he "left the country."

*Mr John Bishop/ Please to let Mr. Beamer Mr. Horton &
Have to the amt. of twelve Pounds in Castings &
Place it to the Act of Yours &c
W.B. your father desired me to send in
the above order, &c.*

*Stephen R. Radcliff
Sept 15-92*

Draft of Stephen Radcliff dated 15 September 1792

53. Ibid, p. 242.

54. Lois Provolt, Comp., Marriage Records of Ross County, Ohio, 1798-1803 and 1808-1809 (Trinidad, Ca.), p. 25. Refers to "Old Marriage Records," p. 53.

Charles and Richard Radcliff

Virtually no information was submitted on the two presumed brothers Charles and Richard. Beyond what already has been shown concerning Richard's residence in Hampshire County and his contractual relationship with the pioneer William, the only mention of either Charles or Richard which was found, was together on a Petition to the Virginia Legislature dated 25 May 1779, from the "inhabitants" on the West Fork of the Monongahela River, requesting incorporation into Monongalia County.⁵⁵ The names "Charles Radcliffe" and "Richard Radclif" appear thereon together with other familiar West Fork area family names, including Sleeth, Stout, Jackson, Bush, Fink, Parsons, West, Hughes, Davison and Cutright. Interestingly neither John nor William Radcliff appears on the list, but as noted by the compiler, several names were "worn off." A further notation reports: "These signatures appear to be autographs in most cases. Some are probably signed by others."

From this list then, we can't ascertain whether Charles and Richard were present to give their "autographs," or whether their signatures were placed on the list by John, William, a tenant, or someone else. Even though both Charles and Richard claimed land in the area, in a case like this where the petitioners were obviously trying to make an impression with their numbers, one should not assume that any signature is genuine; and therefore we really can't draw any sound inferences from the fact that the names of Charles and Richard appear on the list.

Polly Radcliff

The Stalnaker Bible entry mentions a daughter of Daniel Stephen, Polly, who lived in the Harrison-Lewis County area, and whose married name was Coburn. She may have been the Margaret who was the second wife of Jonathan Coburn (Cobun), Jr.,⁵⁶ who appeared in the 1785 tax list of Harrison County as head of a family including seven white souls with one dwelling. Before that he had appeared in the 1782 list of Monongalia County (six white souls), and in the 1783 list of Monongalia County (one tithable, five horses, and six head of cattle).

Jane (Jenny) Radcliff

No information was submitted or found to identify this presumed daughter of Daniel Stephen mentioned in the Stalnaker Bible. Her married name supposedly being "Fry", she may have been the wife of Henry Fry whose name appears on the 1782 and 1784 tax lists of Hampshire County. He must have been relatively well-to-do; for in 1782 he was listed as being the head of a

55. National Genealogical Society Quarterly, XXIX (Issue 1, March, 1941), "Court Records of Augusta County, Virginia," by Prof. Joseph Kellog, p. 32.

56. Raymond H. Coburn, Ancestors and Descendants of James William Coburn 1850-1929 (Parsons, W. Va.: McClain Printing Co., 1982), p. 19.

H C P D
LIBRARY

family of eight white persons and one black, and in 1784 he was listed with a family of nine white souls, one dwelling and seven other buildings. Whether or not this Henry Fry was the husband of Jenny Radcliff remains for determination by future researchers. Some family members believe her husband's name was "Josh."

COMMENTS

The large number of contributors of material for this project prevents mention of each one, but without their help, no one could ever have written anything of consequence about the pioneer Radcliffs. The research has not been exhaustive, but it certainly has been extensive. This writer hopes that the product is indeed of some consequence, even though it certainly cannot be classed as being definitive.

There are still a lot of questions for Radcliff researchers to answer, and a few of these could even lead to conclusions other than those reached herein. We still don't know for sure that John and William were brothers, that the other Radcliff land claimants were all brothers to each other and to John and William, or that they were all sons of Daniel Stephen as set forth in the Stalnaker Bible entry. Anyone who assumed that those statements are now proven fact would be guilty of, among other things, wishful thinking. Very probably these men were all related in some way, and in time - perhaps after a thorough search is made in the Harrison County Court documents in Morgantown - enough evidence will have surfaced to permit final conclusions.

If John and William were brothers, why is it that one was literate while the other probably was not? One would think that parents would provide similar educational opportunities for each of their sons, assuming, of course, that William had no physical or mental disability. Who is the Daniel Radcliffe who was born on the South Branch and who died in Illinois at "an advanced age"? This Daniel supposedly was taken by his widowed mother to Bourbon County, Kentucky, when he was about two years of age. (His father is said to have been killed by the Indians two months before Daniel's birth.) He was licensed to practice law in Kentucky in 1812 and later in Ohio, where he resided for a time in Clinton County.⁵⁷

One more: Who was the Benjamin Radcliff born on the South Branch in 1757, the son of John and Ellen Chester Radcliff? Supposedly this Benjamin moved to Bourbon County, Kentucky, in 1786 and to Ohio in 1806.⁵⁸ Some Radcliff researcher might do very well by thoroughly searching the records in Bourbon County and then working backwards to the South Branch.

57. History of Clinton County, Ohio (Chicago: W. H. Beers & Co., 1882), pp. 400-401.

58. Carl and Carol Radcliff, Radcliff Genealogy (Circleville, Ohio), pp. I, 1.

We know there were many Radcliffs in Virginia in the early days, but no connection with John and William has been found. Additional possible leads for further research seem to be the following:

1. The statement quoted from Susannah Stalnaker's Bible that the family came from England to the James River.
2. The statement in the Clarksburg Exponent Telegram (6 August 1933) that the father of James - the pioneer John - came from Scotland in 1768 and settled on the South Branch of the Potomac River.
3. References in Chalkley to Radcliffs in now Montgomery County, Virginia.
 - a. (Conveyance) "11th January, 1754. Daniel Ratcliff to James Scags, 104 acres patented to Samuel 22d. August, 1753, on Meadow Creek of New River. Deed Book 6, page 100." ⁵⁹
 - b. "17th May 1749. Lydia Elswick's bond as administratrix of John Elswick, with sureties Richard Ratliff, Ebenezer Westcoat. Will Book 1, page 341." ⁶⁰ An unattributed note in the material submitted states that Lydia was nee Radcliff, and John Elswick was killed by Indians at Drapers Meadows in Montgomery County.
4. Numerous references to Radcliff immigrants to Virginia as early as 1623. In connection with one Richard Ratcliffe (1750-1825) of Fairfax County, the statement is made that "he was undoubtedly of the numerous family of the name to be met with in the 18th century among the planters in York County and earlier on the Eastern Shore of Va." ⁶¹

One last note of a personal nature. This writer was enticed into this project because of a known connection between later generation Radcliffs and his family of primary interest, the Schoolcrafts. Through the course of this endeavor the connection between John or William and these later Radcliffs was never found. Any future enlightenment by Radcliff researchers would be appreciated.

59. Chalkley, Chronicles, III, p. 321.

60. Ibid, p. 11.

61. Genealogies of Virginia Families, From Tyler's Quarterly Historical and Genealogical Magazine (Baltimore: Genealogical Publishing Co., Inc., 1981), IV, p. 589.

A GUIDE TO THE COUNTIES OF VIRGINIA

Lewis County, West Virginia

The Virginia Genealogist, Vol. 16, p. 41

Submitted by Ruth Strother

Lewis County was formed in 1816 from Harrison County. In 1818 a small part of Randolph County was added to Lewis. In 1836 the southern portion of the county was cut off to form a portion of Braxton County. In 1843 other portions were taken on the formation of Barbaour and Ritchie Counties, in 1845 additional portions were taken on the formation of Doddridge and Lewis counties, and in 1851 still further land was taken on the formation of Upshur County. The county was originally bounded by Randolph County on the east, Greenbrier County on the south, Kanawha County on the west, and Wood and Harrison Counties on the north. It attained its present boundaries in 1851.

Historical material appears in Edward Conrad Smith, A History of Lewis County, West Virginia (Weston, W. Va., 1920).

COURT RECORDS (at county court house at Weston):

Deeds are complete from 1817 and there is a general index of deeds and oil and gas leases in several volumes, 1817-1934 and later. Trust deeds begin in 1883 and there is a general index 1883-1917 and later.

Wills are complete from 1817 and there is a general index for Fiduciary Matters and Wills. There is also a Superior Court Will Book 1820-81. Inventories date from 1828.

Court order books exist for 1881 to date.

There are four volumes of Surveyors' Record, 1817-62, two volumes of Entry Books, 1817-64, and another Record Book 1817-25 containing entries of land, three plat books and an Index to Maps and Plats.

Marriages are complete from 1817 and there are general indexes 1817-91, 1892-1954 and 1955-date.

Birth and death records begin in 1853 and there are general indexes for each.

Volumes of discharge records for World War I and World War II are preserved.

TAX LISTS. The Virginia State Library has personal property tax books of Lewis County 1817-60. Beginning in 1825 there are two books each year. Land tax books from 1817 to the present are preserved at the Court House.

CENSUS RECORDS: 1820 and 1830 censuses, each a single alphabetical list.

1840 census, a single list.

1850 census, a single list. It is published as W. Guy Tetrick, Census Returns of Lewis County, (West) Virginia, for 1850 (Clarksburg, 1930).

1860 census, a single list (post office, Weston).

1870 census, for Battelle Township, Jane Lew Township, Lincoln Township, Sheridan Township, town of Weston, and Willey Township (P.O. of all, Weston).

1880 census, for Collins Settlement District, Skin Creek District, Hacker's Creek District, town of Weston, Court House District, Freeman's Creek (District), and Western subdivision of Freeman's Creek.

POST OFFICES (established before 1890): Aberdeen (1886-1905), Alkire's Mills (1854-66, 1867-77, 1878-1905), Alum Bridge (1884-), Anderson's Store (1861-66, formerly Bennett's Mills, name changed to Walkersville), Aspinwall (1886-1907).

Ballard (1884-35), Baltimore (1876-79, formerly Big Skin Creek, name changed to Big Skin Creek), Beall's Mills (1869-1909), Bennett's Mills (1846-61, name changed to Anderson's Store), Berlin (1882-1905), Big Skin Creek (1846-78, name changed to Baltimore; 1879-90, formerly Baltimore, name changed to Vandelia), Buchannon (1805-before 1816 in Harrison County), Bulltown (1817/19-1931, before 1816 in Harrison County, fell into Braxton County 1836), Burnersville (1852-1900, fell into Harbours County 1843), Bush Mills (1868-68, name changed to Gaston), Bush's Mills (1840-74, name changed to Roanoke).

Camden (1877-), Churchville (1883-1909, formerly Fink's Creek), Clay's Point (1851-54), Collins Settlement (1821-58, name changed to Jacksonville), Crawford (1886-).

Davis (1882-85, name changed to Vadis), DeKalb (1840-formerly Lower Kanawha, fell into Gilmer County 1845), Duffy (1882-83, 1885-).

Edmiston (1888-1905), Etna (1885-97).

Fink's Creek (1854-61; 1870-83, name changed to Churchville), Flat Woods (1822-), fell into Braxton County 1836), Freeman's Creek (1825/8-1833; 1844-46; 1874-76), Freemansburg (1880-), French Creek (1822-), fell into Upshur County 1851), Frenchton (1937-), fell into Upshur County 1851).

Gaston (1868-1908, formerly Bush Mills), Gee Lick (1887-89), Georgetown (1861-63, formerly Little Knin Creek; 1866-1868, 1869-72).

Hacker's Creek (1855-82, name changed to Berlin), Hackersville (1828/31-1833, name changed to McWhorter's Mills), Horner (1888-), Hubbard (1866-68),

Ireland (1846-).

Jacksonville (1858-1913, formerly Collins Settlement), Jane Lew (1845-), formerly McWhorter's Mills, name changed to Jane Lew 1925).

Leading Creek (1825/8-1860/ 1874-1908, in Gilmer County 1883-93), Little Skin Creek (1846-61, name changed to Georgetown), Little Wild Cat (1870-95, name changed to Wildcat), Lorentz Store (1824-75, fell into Upshur County 1851), Lower Kanawha (1833-40, name changed to DeKalb), Lowman (1826-), fell into Ritchie County 1843), Lowther's Run (1840-42), Lowthersville (1822-1825/8).

McWhorter's Mills (1833-45, name changed to Jane Lew), McWhorter's Mills (1815-18, name changed to Preston), Murphey's Creek (1869-71).

Pine Creek (1839-43), Preston (1818-20, formerly McWhorter's Mills, name changed to Weston).

Roanoke (1874-), formerly Bush's Mill), Rude's Mills (1848-59, fell into Upshur County 1851), Rushville (1878-91).

Sago (1850-74, fell into Upshur County 1851), Stewart's Creek (1837-45, changed to Glenville in Gilmer County),

Vadis (1885-), formerly Davis).

Walkersville (1868-73, formerly Anderson's Store; 1875-), Westfield (1819/22-1822/25), Weston (1820-), formerly Preston, Wild Cat Run (1855-60).

Curtia - Taylor Cemetery

This cemetery is located on what is now Saul's Run, Lewis County near Gaston and Horner, W.Va. It is about one-half mile west of US Rt 119 and about 100 Yards north of the Saul's Run road, up the hill behind the B&D Machine Shop. Condition is very poor with most of the stones down, requiring probing of the soil for stones that may be under the sod. The former name of Saul's Run was Curtis Run, probably in honor of the John CURTIS buried in this cemetery. Inscriptions read 5 Sep 1987 by Hartzel G. Strader.

CURTIS, John W. 8 Feb 1828 - 4 Feb 1892

Elizabeth Jane 3 Mar 1832 - 25 May 1895 w/o J.W.

TAYLOR, Nancy 17 Nov 1821 - 22 Dec 1891

TAYLOR, Elizabeth d. 8 Sep 1861 aged 68y8m17d w/o Benjamin

TAYLOR, Benjamin d. 6 May 1862 aged 74y10m12d

TAYLOR, Lenore d. Jan 1885, aged 5 days, d/o Jerusha TAYLOR

TAYLOR, Jerusha 4 Sep 1860 - 13 May 1891 d/o Tabitha TAYLOR

Ranges Run Cemetery

We shall call this Ranges Run Cemetery for lack of the true name. It is located below the Big Skin Creek road, just south of Ranges Run and across Big Skin Creek from the mouth of Hog Hollow and the Round Knob in Lewis County, W.Va. The tributary, Ranges Run is most likely not the proper name and should be Raines Run in honor of a RAINS family that lived at the mouth, moving to Highland County, Ohio in 1835. The cemetery is now fenced by the Corp of Engineers. Inscriptions were read 5 Sep 1987 by Hartzel G. STRADER and Dana FRANCIS. The entire enclosure was probed for possible stones under the sod. Only three stones with ciphers were found. It is likely this was a family plot whose surname began with an M, although the 1850 Census does not help in determining whom this may be. The letters EJ may have been Elizabeth JOHNSON, w/o Richard, but Sam HARDMAN's History of Vandalia Community states they are buried about one mile downstream on Charles Run.

SM

EJ

FM

Fisher Cemetery

This cemetery is located on the hill adjoining and above the more modern Forest Lawn Cemetery on Maxwell Run, Lewis County, W.Va., along US Rt. 19 about three miles north of Weston, W.Va. About half the stones are standing and the others are stacked in the back. Inscriptions read 25 May 1987 by Hartzel G. Strader.

DAVIS, Oscar L. 1894-1939
Stella G. 1885-1942
DAVIS, Sarah E. 1915-1916
PETERSON, Frank E. s/o Dexter & S.M. 1869-1914
STACK, Gerard J. 1840-1923
Sarah M. his wife 1848-1942
CLARK, Sally M. 1940-1942
JEWELL, Albert 6 Mar 1816 - 16 Sep 1868
Catherine H. 19 Aug 1812 - 20 Feb 1906
Martha A. their dau. 28 Dec 1848 - 9 Nov 1868
SMITH, infant s/o W.L. & M.H. b&d 14 Jan 1850
DODSON, Philip W. 30 Mar 1810 - 20 Mar 1882
DODSON, Pamela A. w/o Philip 8 Oct 1852 - aged (4)2y16d
FISHER, Levi P. 8 Jul 1824 - 6 Apr 1906
FISHER, Margaret Stanley (21 Mar) 1818 - 22 Sep (1908)
(DAYTON), David Co D 15 W.Va. Inf.
LOUGH, Philip d. 4 Apr 1872 aged 78y4m21d
PATTERSON, Druzilla w/o Wm. P. d. 12 Dec 1871 aged about 22 yrs.
BONNETT, Mary E. w/o P. BONNETT, d. 17 Sep 1870, aged 33y6m5d,
d/o P.W. & P. DODSON
FISHER, Margaret w/o Henry 23 Sep 1796 - 29 Jun 1886
MAY, Mary Sophia d/o L.M. & P.M. 21 Feb 1908 - 3 Aug 1908
DODSON, Roberta F. d/o R.W. & M. d. 21 May 1867 aged 6m9d
DePRIEST, Jemima L. d/o W.A. & L.A. d. 28 May 1866 aged 13y9m16d
DODSON, Lemuel A. s/o W.A. & L.A., d. 20 May 1868 -broken stone
BONNETT, David S. s/o P&--, d. 3 Jan 1872, aged 6y5m17d
DOLTON, Sarah J. w/o J.W., d. 7 Mar 1882, aged 18 yrs.
MURROW, John 1854
PUGH, Riley d. 17 Jun 1875 aged 69y2m28d
FISHER, Sanford M. s/o R.&M. d. ? 9 Feb 1867, aged 78y6m11d
LOUGH, Ellie Virginia d/o U.B. & Z. 6 Feb 1856 - (3 May) 1859
aged 3y4m7d
BONNETT, Margaret M. d/o P. & L.A., d. 15 Mar 1870, aged 13y8m8d
WHITE, Benjamin O. s/o T. & A., d. 29 May 1871, aged (15y11d)
PUGH, Riley d. 4 Apr 1873, aged 60y10m3d
FLESHER, Isaac Staats s/o Adam & E., d. 23 Aug 185(1 or 4), aged
12y8m13d

WHOSE ERROR????

Charlotte Borradaile of Nineveh, IN, pointed out what appeared to have been a typo in the obituary of William Hacker, Vol. VI, Issue 1, p. 31. The obituary says he was born in 1810 and died in 1891 at a "ripe old age of 92". The dates are correct - it seems someone in the older generation couldn't subtract or the publisher of the old obit made the error. He was 82.

OBITUARIES AS A SOURCE

The importance of obituaries as a source of information for genealogists was recently reiterated in a letter from Sarah Trecoast of Clarksburg, W. Va.

Sarah had never been able to find to whom her grandmother's sister, Emily B. Barnett, was married because in the marriage record her name was given as BONNETT instead of BARNETT. Sarah was researching in the Newman's compilations of Lewis County obituaries and "found a gem because in the Obit besides learning when my great grandmother died I found who . . . Emily B. married."

The obituary mentioned Mrs. L. B. Jeffries as a surviving daughter. Sarah checked the Lewis County Marriage records and found that Levi B. Jefferies and Emily B. BONNETT married in 1880. She was Levi's second wife.

The obituary which was so much help is reprinted below as it appeared in the newspapers except that given names have been added by Sarah Trecoast.

Mrs. Sarah S. Barnett died at home of her daughter, Mrs. L. B. Jefferies (Emily B.), Thursday of last week, at the age of 81 years. She was a granddaughter of John Hacker who was one of the first white settlers of this section. Two sons, Elias T. and Salathiel W. Barnett; three daughters, Mrs. L. B. Jefferies (Emily B.), Mrs. Z. Fisher (Sarah E.) of this place, and Mrs. M. Cutright (Harriet D.) of Pa. survive her. Interred last Saturday at Machpelah Cemetery. Weston Independent, Tuesday 14 April 1896.

The compilations of obituaries referred to by Sarah are the work of Ann and Jay Newman of 143 WBUC Rd., Buckhannon, WV 26201. The Newmans recently completed Volume V in the series. They have donated a copy of the series and a copy of the 1900 census to the HCPD Library.

The five volumes of obituaries as well as the 1900 Census of Lewis County are available by writing to the Newmans at the above address. The price of all books includes postage. West Virginia residents should include 5% sales tax.

Lewis County, W. Va., Obituaries 1846-1899,	\$8.50
Lewis County, W. Va., Obituaries 1900-1909,	\$6.50
Lewis County, W. Va., Obituaries 1910-1919,	\$9.00
Lewis County, W. Va., Obituaries 1920-1929,	\$16.50
Lewis County, W. Va., Obituaries 1930-1939,	\$20.00

WHAT WERE YOUR GREAT-GRANDPARENTS DOING IN 1936?

At the gathering last fall, one of our members (who?) gave me a page from the Wednesday, Mar. 11, 1936, "Weston Independent" which had the obituary of John C. "Cal" Waggoner (reprinted on next page). As I was copying the obituary, I noticed the local news published elsewhere on the page - particularly that for Stone Coal. From the news article, I learned that my great-grandmother, Mrs. Page (Louella Hacker) Winemiller was entertaining her sister, Mrs. William P. (Eliza Jane Hacker) Bennett. And, now that I think about it, the Stone Coal news was probably reported by either my grandmother, Denna (Squires) Winemiller or my aunt, Reva (Winemiller) Bennett, both of whom were reporters for both Weston papers, The Independent and The Democrat.

Check out these articles and perhaps you'll learn what one of your ancestors - or even you - were doing in March 1936.

JANE LEW

Woodford Skidmore gave silver members of the high school basketball team a dinner at his home Saturday. Those attending were Donald Stalnaker, Harley Kuhl, Paul Moss, Frank Miskevish, Paul Hollen, Opha Burke, Paul Carson, James Hitt, Jas. Hinzman, Croner Skidmore, and Coach C. P. Marsteller. Ruth Elaine Phillips aided the hostess in serving.

Billy Watson left last week for Flint, Michigan, where he is employed by an ammunition company.

Verda Koon has returned to school after being confined to her home for some weeks with a severe case of typhoid fever.

Mr. and Mrs. Rufus Taylor, of Salem, spent the weekend with friends here.

Miss Marjorie Swisher, head of the Home Economics department of the high school, has been ill at her home for the past week. Her substitute teacher was Miss Dorothy Musser.

Minter Watson was the dinner guest of friends in Clarksburg Sunday.

Archer DeWitt left for his home in Marietta, Ohio, Monday evening after spending a few days with his mother, Mrs. Murt Currey.

William Lowther and Roscoe Brown Jr., students of Wesleyan and Salem colleges, respectively, were home for the weekend.

STONE COAL

Farm Women

Members of the Stone Coal Farm Women's Club of Stone Coal met in regular session at the home of Mrs. Edna and Miss Edith McNeimar of Gaston, Wednesday, March 4. Mrs. Anna Ward vice president of the club was in charge of the business session. Making something from cotton feed bags was selected as the club hobby and the members will take up the West Virginia Farm News study. Mrs. Bess Hinzman led the club in singing a number of songs and Miss Mary Warner led the devotionals. Mrs. Beulah Stalnaker taught the club lesson. At the noon hour a covered dish luncheon was served to fourteen members and the following visitors: Mrs. Maude Smith, Miss Virginia Shirllette, and Miss Alpha Hartley. Quilting was the diversion of the day. The next meeting will be held at the home of Mrs. Anna Ward at which time the members planned to have a flower exchange.

Briefs

Mrs. William P. Bennett of Walhøe spent a few days this week visiting her sister Mrs. Page Winemiller.

Mrs. Lelia Stalnaker entertained the Stone Coal M. P. Church ladies aid society at her home the past Wednesday afternoon.

Several people of this community attended the funeral of Cal Waggoner which was held at the Harmony Church Sunday afternoon March 8.

FORMER RESIDENT DIES THURSDAY



JOHN C. AND EMMA C. WAGGONER

John Calhoun Waggoner, 93, former resident of Lewis county, died Thursday in Northview addition, Glenville. Funeral services were conducted Sunday at the residence with later rites at the old Harmony Church on Hacker's Creek. Interment was made in the Harmony cemetery.

He was a descendent of the celebrated John Waggoner of Philadelphia, who settled in Harrison county sometime before 1792. John Calhoun Waggoner was born in that county on January 5, 1843. At the age of six his family moved to Lewis county and he grew up on Hacker's Creek near Jane

Waggoner married Miss Emma Caroline Starnett, a daughter of the late Henry F. Starnett, on May 1, 1861. Their wedding

anniversary nearly five years ago.

The family moved to Gilmer county in 1901. Since 1911 they resided in Glenville. While in Lewis county Mr. Waggoner engaged in farming. He owned considerable oil producing property here and in Gilmer and he continued to farm and also operated a store. He was a member of the Methodist society. He was a member of the Methodist Protestant church and attended Harmony church, the oldest Methodist church east of the mountains while a resident of Hacker's Creek.

He is survived by his widow, a daughter, Mrs. Gladys Thorn of Glenville, four sons, Edwin of Parkersburg, John of West Milford, Charles G. Weston and Clarence at home. Eighteen grandchildren and two great-grandsons.

MAR 11, 1936

WESTON INDEPENDENT

Musings from the secretary:

re: old photographs

Still more thoughts -

In Issue #1, you probably read the notice asking for old photos (copies, not originals) to be used as a phtographical history.

Some people have pictures they are reluctant to release even for copying. Then, too, several photos can be expensive.

Bob Smith, Bud and Maurice Allman all suggest that you can use a 35mm camera with 1-plus, 2-plus, or 4-plus magnifying lens, separately or in any combination, using 400 ASA black and whine film. I don't know what I just wrote, but they assure me that you can photo your pictures and get acceptable prints.

We do need prints, not negatives.

Betwixt's comment: A group in our county who are concentrating on a centennial celebration, incorporated such old photos, 192 to be exact, into an attractive week-by-week page calendar. Each page has seven columns in which one event that happened on that day in any year is recorded.

I'm keeping mine on display for 1988, but after that it will continue to be a resource on Bloom Township history in Wood County, Ohio. It sells for \$15.

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What's happened to our plans for an HCPD Pioneer Village?

It isn't a forgotten issue. We've scouted the area for appropriate sites and now are beginning to contact the owners. When our tax-exempt status comes through, as we hope it will, that will help our cause. (It did! and it will!)

By the way, any of you who have a hidden desire to be an architect, sketch your dream plan and send it to us. We need all the ideas we can get!

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Betwixt's add-a-note:

Regarding "Musings" on page 79: Hats off to our officers for going that extra mile in working with the government staff. Don't think it wasted time. Our Local History Librarian referred a matter to us and we managed to get a newly-acquired Ohio Natural Resources facility on the Maumee River named for one of our earliest pioneers - The Rev. Isaac VanTassel. It's now recorded that way on the land records. You may be able to suggest - and document - names for sites within the Recreational area.

For us who migrated: Let's concentrate on providing articles and photographs about Lewis County and vicinity. The "locals" use all their time doing on-site business.

It's out there! An obvious example of this is finding the original tombstone for John HACKER in Texas and getting it returned for inside viewing.

Many Hacker's Creek descendants carried with them their family bibles, ledgers, furnishings. Get their known existence recorded with HCPD. You don't have to give them up. A photocopy or statement of existence helps build the group's bibliography of resources.

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JOSEPH CHEUVRONT
by Joy Gregoire Gilchrist

Joseph Cheuvront, Sr., Revolutionary soldier, Methodist Episcopal minister, teacher, father and farmer, was one of the early settlers in Hacker's Creek area. He lived in the West Milford-Good Hope area.

For some days before his death on 25 Mar 1832 of quinsy, his throat was so swollen he could not speak. He communicated to those who were caring for him by writing on a slate. His last message to his family was preserved. Thomas Dawson of Parkersburg, a direct descendant through William E. Hacker and his wife, Virginia E. Cheuvront (g. granddaughter), shares Joseph's message with "Journal" readers.

"Since it has pleased God to deprive me of the power of speech, I Bless his Holy Name that I enjoy my central faculties. My fingers can communicate my wishes on the slate. I address this to you, my children, as a memento which I request each of you to transcribe and keep for future generations.

"I was born in the City of Strasburg in the Empire of France on the second day of February, 1757, was reared in the city of Yantes, and received my education when very young.

"In the year of 1771 in the 15th year of my age I went to England where I embarked for America, and landed in Fredericksburg, Virginia in 1776.

"I was converted to God in the year following. I united myself with the despised Methodist and by them have been employed in various stations Vis-Class Leader, Exhorter, Steward, Local Preacher, Traveling Preacher, and Presiding Elder.

"In all of which places I have given satisfaction to my brethren. I have been in the church 53 years and have never had a charge brought against me. I do not say this to boast, but to stimulate you to support and maintain a good character.

"In the year of 1781 at the seige of Yorktown, God delivered me from all fear and gave me two souls to my ministry.

"I bid you farewell;
I am truly resigned to the hour of my dissolution.
I love God and all mankind.
I feel that I am bound for the Kingdom of Glory.
Glory to God in the highest.

Signed

Joseph Cheuvront."

On the day of his death, the abscess in his throat broke and he chokingly exclaimed, "Thank God, it will soon be over" and "was not for God took him."

Joseph was buried on the family farm in the family graveyard. However, a marker to him as a Revolutionary soldier will be found in the Bethel Church Cemetery in Good Hope.

One of Joseph's early acquaintances in America was Moses Ellsworth. Readers will recall that Joseph and Moses are mentioned in Volume V, Issue 3, "John Mitchell--Hacker's Creek Pioneer", p. 133, as possibly adopting Mitchell and inbuing him "with the desire to study, to learn, to serve his community, to serve man and to serve his God, as well as to maintain his own free spirit and his ability to think for himself, to become 'his own man'."

According to an article published in the "Clarksburg Exponent-Telegram" in 1933, Joseph Cheuvront came to Harrison County in 1782 where he married Elizabeth Ellsworth, daughter of Moses. In 1782, Harrison County was a part of Monongalia County. Marriage records for that Monongalia County were destroyed in a fire in the late 1700's and no proof of marriage date can be found. He later settled about two miles below the mouth of Hacker's Creek on the West Fork River, opposite present-day Good Hope. Elizabeth, after bearing ten children, died in 1799 of typhoid fever and was buried in the family cemetery. In 1802, while working as a traveling preacher, he met and married Sarah Bowlin of Painesville, Ohio. They had three children. Sarah survived Joseph and died at the age of 84. She was buried in the family graveyard with Joseph and Elizabeth. Years of her birth and death are unknown to this writer.

During his years in Harrison County, Joseph Cheuvront developed a "landed estate". In his will, dated 2 Feb 1832 and probated in August of the same year, he provided for Sarah to have his estate for her lifetime or until she was married again, after which the estate should be divided as follows:

To Aaron, eldest son, ninety-five acres on Jesse's run; Amos, sixty-five acres, Jesse's run; Thomas, 350 acres on the West Fork River in Lewis and Harrison counties; Caleb, 100 acres on the West Fork River in Harrison county; Enoch, the residence property of ninety-three acres together with two others tracts of 100 and ten acres respectively. Cassandra, Mary, Elizabeth and Priscilla, daughters, were to receive personal property.

As Joseph said in his death statement, he was most active in his religion and served in many capacities.

The first local preacher of the Methodist Episcopal denomination, Robert Wooster, was located in Uniontown, PA. The first conference of the church was held here in 1781 and known as the Redstone Conference. It was composed of western Pennsylvania and Virginia and, in 1785, number 523 members.

In 1786, a ME Society was organized at Calder Haymond's about twenty miles above Morgantown on the Monongahela River. Another Society was formed at present-day Shinnston at the home of Jonathan Shinn, the father of afterward famous Methodist minister, Rev. Asa Shinn. The Society on the West Fork River, about eight miles from Clarksburg (now Bethel United Methodist Church at Good Hopes) was under the leadership of Moses Ellsworth with Joseph Cheuvront as a minister. A fourth Society was located at John Hacker's and others were at Bushes Fort (Buckhannon) and in the Tygart's Valley.

Much of the recorded history of early Methodism in the Hacker's Creek settlements in general and about Joseph Cheuvront in particular is quoted as coming from the recollections of Rev. Henry Smith, an itinerant preacher of the Methodist Episcopal Church, a visitor to the settlements in 1794. Because this writer feels that more can be derived from Smith's recollections than that portion specifically referring to Cheuvront, the two letters written by Rev. Smith pertaining to "our" area are reprinted on the pages following this article.

A manuscript found in the cornerstone of the old Goff chapel church at Clarksburg and transferred to that of the First Methodist Episcopal Church in 1910 says that the first quarterly meeting of the Methodist Episcopalians in the upper Monongahela Valley was held at the Cheuvront home. This conference was helpful in establishing the church in Clarksburg which was slow in formation there.

At the September 1790 Court held for Harrison County, Joseph Cheuvront, "a minister of the Methodist Church" was qualified to "administer the rites of matrimony" in the county. According to

Harrison County marriage records, his first ceremony in that capacity was the marriage of Mary "Adah" West, daughter of Edmond West, and William Hacker, son of John and Margaret (Sleeth) Hacker, in February 1791. His last marriage was that of Isaac Cheuvront to Cathern Childers on 30 Sept 1830, eighteen months before his (Joseph's) death in 1832.

Indian incursions were still frequent in the Hacker's Creek and West Fork settlements in the 1790's. On one occasion, Joseph was forced to seek safety from the Indians by hiding in a hollow tree. On the 24th of July (1794), six Indians visited the West Fork river, and at the mouth of Freeman's creek, met with, and made prisoner, a daughter of John Runyan. She was taken off by two of the party of savages, but did not go more than ten or twelve miles, before she was put to death. The four Indians who remained, proceeded down the river and on the next day came to the house of William Carder, near below the mouth of Hacker's creek. Mr. Carder discovered them approaching, in time to fasten his door; but in the confusion of the minute, shut out two of his children, who however ran off unperceived by the savages and arrived in safety at the house of a neighbor. He then commenced firing and hallooing, so as to alarm those who were near and intimidate the Indians. Both objects were accomplished. The Indians contented themselves with shooting at the cattle, and then retreated; and Mr. Joseph Cheuvront, who lived hardby, hearing the report of the guns and the loud cries of Carder, sent his own family to a place of safety, and with nobleness of purpose, ran to the relief of his neighbor. He enabled Carder to remove his family to a place of greater security, although the enemy were yet near, and engaged in skinning one of the cattle that they might take with them a supply of meat. On the next day a company of men assembled, and went in pursuit; but they could not trail the savages far, because of the great caution with which they had retreated, and returned without accomplishing any thing." (CHRONICLES OF BORDER WFARE, p. 420)

Two days later, the Indians again returned to Hacker's Creek. They captured two sons of Jacob Cozad, John and Jacob, Jr., and murdered another, six-year old Benny

Children born to Joseph Cheuvront by his first wife, Elizabeth Ellsworth:

1. AARON CHEUVRONT, b ca 1783; m 11 Jul 1803 in Harrison County Sarah Richards of near present-day Jane Lew; lived for a time above Good Hope but eventually moved to present-day Jackson County, now WVA.
2. AMOS CHEUVRONT, b ca 1784, m 11 Sep 1819 in Harrison County Sarah Joseph. He first lived on part of his father's farm, but by 1850 had relocated in what is now Jackson County. One of his descendants, William A. Cheuvront, was a minister; another, B. S. Cheuvront, was a judge in Parkersburg.
3. SIMEON CHEUVRONT, b ca 1785, d 1799 of typhoid fever, probably about the same time as his mother, and buried in the family graveyard.
4. CATHERINE CHEUVRONT, fourth child and eldest daughter, was born in 1786; on 28 May 1800, at the age of fourteen, she married Thomas Stanley. The Stanleys settled in Ohio.
5. ELIZABETH CHEUVRONT, m William Runyon on 23 Mar 1801 in Harrison County. One of their children is buried in the old Cheuvront cemetery.
6. GIDEON CHEUVRONT, b ca 1788; m Phebe Post, d/o Martin Post from Jesse's Run, on 23 Feb 1819 in Harrison County.
7. BENJAMIN CHEUVRONT, birth date unknown, died in infancy.
8. CALEB CHEUVRONT, b 10 Feb 1791, d 15 Mar 1865 and buried in Old Bethel Church Cemetery near Good Hope; m Rebecca Covert on 18 Aug 1818 at Uniontown. They lived in Pennsylvania before settling in the

Good Hope area.

9. PRISCILLA A. CHEUVRONT, b ca 1798; m 23 Sep 1816 in Harrison County, John Powers, a son of William Powers, Revolutionary soldier and with William Hacker, the originators of CHRONICLES OF BORDER WARFARE. William Powers came from Frederick County, VA, in 1781 and settled on 400 acres on Simpson Creek, Harrison County. The acreage was granted in 1772 to John Powers, father of William. A daughter of Priscilla's and John's died at of seven or eight of hydrophobia.

10. JAMES CHEUVRONT, according to the "Exponent-Telegram" article, married a Miss Stalnaker. Search of Harrison and Lewis county marriages and of A CHRONOLOGY OF THE STALNAKER FAMILY IN AMERICA by Cecil E. Stalnaker does not reveal this name.

Children born to Joseph and Sarah Bowlin/Bowlen Cheuvront, and not necessarily listed in order of birth, were:

11. THOMAS S. CHEUVRONT, m. Belinda Grant 27 Oct 1827 in Harrison County.

12. ENOCH CHEUVRONT, m Resia Patton the day after Christmas 1827 in Harrison County. They lived in Wood County.

13. CASSANDRA CHEUVRONT, died at the age of twenty-two; never married.

14. ISAAC CHEUVRONT, mentioned earlier in this article.

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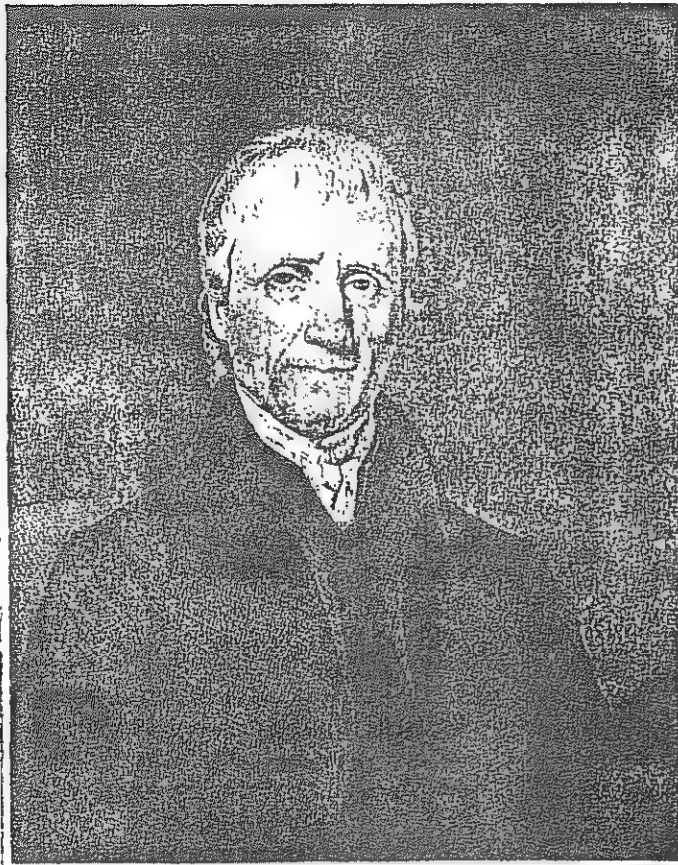
A SMALL, SMALL WORLD

A couple of years ago, I was doing some research for the Coshocton County Chapter, Ohio Genealogical Society, for the publication of our new local county history. I was interviewing one of my neighbors, and she began talking about all sorts of ancestors and mentioned that her Smith family had been early settlers in the county. She said that "some cousin" had written a history about the family and that some of them were from Maryland and West Virginia.

My ears perked up! And, of course, I asked if I could see the book. She brought it to me. I started to open it when it fell open on a certain page - and who should be mentioned at the very top of that page but Rev. Henry Smith and his book, RECOLLECTIONS AND REFLECTIONS OF AN OLD ITINERANT.

Now, being a descendant of John Hacker AND a "good?????" genealogist, I recognized the name and the title. Smith and his "Recollections" had provided so much of the information we have about Hacker's Creek and the religion there in the early days.

It turned out that 192 years after Rev. Henry Smith had visited and accepted the hospitality of my 4th g. great grandfather, John Hacker, the Rev. Henry's 5th great neice and I were sitting in her kitchen over 200 miles from where the first events occurred and I was accepting her hospitality. The miracle of it all is that we discovered the connection - or was it???? - Joy Gilchrist



RECOLLECTIONS AND REFLECTIONS

OF

AN OLD ITINERANT.

A Series of Letters

ORIGINALLY PUBLISHED IN THE CHRISTIAN ADVOCATE AND JOURNAL
AND THE WESTERN CHRISTIAN ADVOCATE.

BY REV. HENRY SMITH.

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

GEORGE FECK, EDITOR.

New-York:

PUBLISHED BY LANE & TIPPETT,
FOR THE METHODIST EPISCOPAL CHURCH, 200 MULBERRY-STREET.
JOSEPH LONGKING, PRINTER.
1849.

W. L. C. H. S. S. P. A. D.

BALTIMORE CONFERENCE

The letters were originally published in the "Christian Advocate and Journal" and the "Western Christian Advocate". In 1849, they were published in book form for the Methodist Episcopal Church.

Quoting from the introduction to the book: "A better conception of Methodism as it was, and as it is, in this country, as well as of the trials, the devotedness, and the usefulness, of the Methodist preachers of the past generation, will, in the judgment of the writer of these introductory remarks, be afforded by the Letters of Henry Smith, than by any other publication now extant."

RECOLLECTIONS AND REFLECTIONS

OF AN

OLD ITINERANT.

LETTER I.

[DEAR BROTHER,—I send you some sketches of my travels and labors in early times. I have thought they might be of some use to young preachers who complain of hard circuits, rough fare, and poor pay; but I may be mistaken.

Very respectfully yours, HENRY SMITH.

Pilgrim's Rest, Baltimore county, Dec. 6, 1840.]

In August, 1793, I was licensed to preach at Milburn's meeting-house, then called Frederick, now Winchester circuit, Virginia; P. Bruce, presiding elder; J. Wells, preacher in charge. Early in the fall I was requested by Mr. Bruce to take Berkley circuit for about six weeks, while my much-esteemed brother T. Lyell was absent on a visit to his friends. This was a great cross; but I went. Mr. Bruce pressed me to give myself up wholly to the work. I hesitated: but, after a few weeks, made up my mind, and wrote to him, according to his request; and as I did not go to conference, he represented me in the Baltimore Annual Conference, held in Baltimore, October,

1798. Mr. Bruce was removed from the district and Lemuel Green took his place; and the preachers I met with could not tell whether I was received, or where my appointment was made. S. G. Roszel wrote to me some time in the winter, that Mr. Asbury had appointed me to Talbot circuit, Eastern Shore, Md. During this season of suspense, my mind was deeply exercised, but I was about setting off, when Mr. Green told me it was late, and now winter, and I had the bay to cross, &c., and he could employ me on Berkley circuit till spring. I attended a quarterly meeting at Hite's meeting-house, February 8, and from thence went into the work, under the direction of the presiding elder. Our last quarterly meeting was held at Payne's meeting-house, about the middle of May. Here the stewards offered me quarterage. I hesitated, but was urged to take it. As I still had a little money of my own, I doubted the propriety of receiving anything for my poor services. On this circuit I had many nursing fathers and mothers, who were very kind to me—but they are all gone to rest. It would afford me some gratification to record their names. Notwithstanding my great weakness, I had some fruit of my labors, and many happy meetings with my affectionate friends, and was sorry to part with them, but willing to go anywhere. I stayed on the circuit a few weeks after the quarterly meeting, and then sat out, in company with several of

the preachers, for conference; which began June 3d or 4th, at Harrisonburg, Rockingham county, Virginia. Here I first saw Bishop Asbury. He was very poorly, with a bad cold and sore throat, and hardly able to sit in conference. They sat in rather a small room, with closed doors. About fifteen or twenty preachers present. I could give nearly all their names from memory. J. Wells, T. Fleming, S. G. Roszel, and myself, are the only four that are living, as far as I know.*

When I was called into conference the young preachers were under examination. They were called up, one by one, and gave in their religious experience, and assigned some reasons why they thought they were called to the ministry; and the bishop asked them some questions on points of doctrine and discipline. He put some close questions to some, which alarmed me very much. I was the last that was called up. While I told my experience, &c., I trembled and wept; the sympathies of the preachers were waked up in my favor, and the good bishop himself appeared to be touched; for when I was done, he beckoned to me with his hand to sit down, and I was much relieved. And this was all the examination I ever passed through. At this conference we had a gracious work in the congregation, as well as love

* Since the original publication of this letter, my much-loved brethren T. Fleming and S. G. Roszel have finished their work, and are now reaping their reward.

and harmony among the preachers. We had but few preachers, and little business. I was appointed to what was then called Clarksburg circuit, on the Monongahela, Virginia. The lower part of our circuit began at Martin's meeting-house, and extended up as high as Buchanan. The conference adjourned on the 5th. On the 6th I set out, in company with Charles Connaway, our presiding elder, James Fleming, my colleague, William Beauchamp, and others. My colleague and I hastened on to Morgantown, where we met with Thomas Barnes and his wife, from the mouth of Buffalo Creek, forty miles up the county. This was a providential meeting, for I now had a guide and good company. By the way we met with a rattlesnake, the first I had ever seen. It was in a terrible rage. It would raise itself from the ground, and pitch more than its length in every direction, rattling nearly all the time. It was well that I had company, or I should have been alarmed and fled from it; but brother Barnes, who understood more about such things, got down and soon dispatched it. I have seen a great many since, and killed a number, but never saw but one in such a rage afterward; this was so much so, that it frightened my horse before I took notice of it. I threw stones at it till I disabled it, and then went near and crushed its head. While I am on this subject I would just remark, that I have conversed with a number of persons who

had been bitten, either by the rattlesnake or copperhead, and the copperhead is nearly as venomous as the rattlesnake, and more apt to bite, for it bites without giving notice. The rattlesnake rattles first. Old brother Hacker, at whose house we preached, was bitten in the thigh by a rattlesnake, that year, when he was seeking his horses. I saw him before he was quite well, and asked him if he was not alarmed; he answered with a great deal of indifference, "O no; it was a little scary thing." "And what did you do?" "Why," said he, "I had a handful of salt in my pocket; I spit some tobacco juice among it, and tied it on with my handkerchief, and walked home, when I applied something else;" for they had several Indian cures. I knew a young man who was badly bitten in the foot by a large rattlesnake, when about half a mile from home. He was alone, and in the woods, and became alarmed at his situation, and ran for home with all his might. By the time he got home, the poison had circulated through his system, so that his tongue was swollen, and he fell over the door-sill, on the floor. His brothers immediately applied some Indian remedy, and saved their brother. But enough of this.

Brother Barnes and his pious wife conducted me to their home, and became as father and mother to me, and at their house I felt myself at home; the more so as they had been acquainted with my father and family. Brother Barnes was

an honest and industrious man, and, withal, a man of sound sense, and a good Christian. Sister Barnes I esteemed as one of the excellent of the earth. This was the first Methodist family that I had met with who catechised their children on Sunday evenings. Into this worthy family our brother Shinn afterward married. Here I met my colleague once in two weeks. In this neighborhood we had a good society, and held quarterly meetings at Calder Haymond's, about four miles off. During this summer I saw a man, said to be a hundred and thirteen years of age, ride to meeting to brother Barnes's, on a horse led by his son, himself an old man. He was a German, known by the name of Daddy Ico through all that country. He had been taken prisoner by the Indians, and suffered incredible hardships. I visited him in his last sickness, and found that his intellect had not failed him so much as might have been expected. I preached at his funeral; and it was a solemn time while I preached to his children, then old gray-headed people, and his grandchildren and great grandchildren. From this place I pushed ahead through Clarksburg, and met my first appointment at Joseph Bennett's, about fifteen miles above Clarksburg, on the fourth Sunday in June. The people came to this meeting from four to five miles round; for we had a good society here, and among them Joseph Chiveront, quite a respectable local preacher. They were

all backwoods people, and came to meeting in backwoods style—all on foot; a considerable congregation. I looked round and saw one old man who had shoes on his feet. The preacher wore Indian moccasins; every man, woman, and child besides, was barefooted. Two old women had on what we then called short-gowns, and the rest had neither short nor long gowns. This was a novel sight to me, for a Sunday congregation. Brother Chiveront, in his moccasins, could have preached all round me; but I was a stranger, and, withal, the circuit preacher, and must preach, of course. I did my best, and soon found if there were no shoes and fine dresses in the congregation, there were attentive hearers, and feeling hearts; for the melting power of the Lord came down upon us, and we felt that the great Head of the church was in the midst of us. In meeting the class I heard the same humble, loving, religious experience, that I had often heard in better-dressed societies. If this scene did not make a backwoodsman of me outright, it at least reconciled me to the people, and I felt happy among them.

No doubt a great change has taken place since in that settlement; but that was Methodism, and the state of society, as I found it then. Toward the latter part of the summer the Indians paid this settlement an unfriendly visit, and made an attempt on a brother Smith's family. It was

Sunday. The good man had just returned from a meeting in the evening, when he found some pigs in his garden, and told his children to drive them out. They took the dog; but instead of going after the pigs, he ran to some high weeds, near the garden, where the Indians lay concealed, and began to bark fiercely at them. The Indians, finding themselves discovered, rose, and ran after the children. The children ran toward the house, and cried, "Indians! Indians!" The father heard the cry, and met them at the corner of his cabin, near the door, and got them all in, and the door shut and barred, before the Indians came up. Had it not been for his faithful dog, the children could hardly have escaped, for the dog was still very fierce on them. They took shelter behind his corn-house, shot the poor dog, and then ran off. After killing two of the poor man's cattle, and taking some of the meat, they encamped that night in the hills not far from there. I have been at this house: it was within half a mile of father Bennett's. Brother Chiveront heard the guns, shouldered his rifle and rap, and was very near meeting the Indians. He went to the house, and found the family all safe, and took them to his own cabin, where there were two or three other cabins close together. The whole neighborhood was soon alarmed. All came to father Bennett's for safety, and there stayed till danger was thought to be over.

HENRY SMITH.

LETTER II.

DEAR BROTHER, — When we left Bennett's settlement, we went about twenty-five or thirty miles still higher up the Monongahela, and preached at the house of a brother Stortze. Within a short distance of this house, the same clan of Indians that had made an attempt on brother Smith's children took a young woman prisoner, as she was going to the spring one evening, and afterward murdered and scalped her. Some weeks after this, while my colleague was preaching in this place, a messenger came and injudiciously announced that her remains were found, and threw the whole congregation into consternation. Here I saw the men coming to meeting with their rifles on their shoulders, guarding their families, then setting their guns in a corner of the house till after meeting, and returning in the same order. In this settlement I met with a young man who had escaped from the Indians a few months before. He had been a prisoner for some time. He was young, active, and a first-rate hunter. He traveled eighteen days, or rather nights, through the wilderness, for he would lie concealed all day, and travel by night. One night he came near an Indian camp, but was not discovered. The moon and stars were his guide when clear; when cloudy,

he traveled by feeling the moss on the trees, as the moss grows on the north side: on the south the bark is rough and hard. Poor Cox's sufferings were great, and his narrative entertaining to me. He got near home in the evening, when he shouted; his brother heard him, and knew his voice, and ran to meet him, and conducted him to his father and mother. The joy I will not attempt to describe. His parents were both members of society. They had given up their son for dead. They knew that he was a good woodsman, and had little reason to hope that the Indians would spare his life. This, however, he kept concealed from them, by feigning himself ignorant of the use of the gun, or the art of hunting. They taught him (as they thought) how to shoot and hunt; they then intrusted him with a gun, which he took care to bring with him. O what a poor chance these people had to be religious! and yet I found some very pious people among them. They could give as clear and Scriptural an account of conviction for sin and conversion as any people. In conversation with some of these Christian hunters, I was told when they were under conviction they could take no game—hunt all day and take nothing. The game was always on the flight before they saw or heard it. The mind was absent, and the eye and ear would not answer the purpose.

From Stortze's we went to Edward West's, where we had a society, and preached regularly.

This man's first wife was a daughter of John Hacker, Esq. One day while he was from home the Indians came and killed his wife, and scalped her sister Margaret, then a little girl, and left her for dead. Some time after they were gone she came to, and crept into the lap of a tree, where she was found. Margaret was a woman when I saw her, and a member of the society. One day while I was at her father's she showed me her head. The skin on the crown of the head was all taken off, except a little about the forehead; and a thin white skin had grown over the place, but no hair. She appeared to enjoy pretty good health. One night I lodged at West's. Toward evening we all went into the house, and barred the door. While at family prayer a great power of darkness fell upon my spirits. I felt as bad for a moment as if the Indians were at the door breaking in. Naturally I never was fearful, but rather the reverse; but on a few occasions my fears were strongly excited. I preached one day at an old station, as it was called; the house was inclosed by strong and high pieces of timber set deep into the ground, and close together. They had built a new house outside of the inclosure; the doors and windows were cut out, and the lower floor laid with loose plank. In this new house they had a bed. After family prayer, I was conducted to that bed to sleep. After committing myself to God I lay down, but before I got to sleep the dogs

raved round the house at a terrible rate, (and there were many of them.) I do not know that I was in danger; but the Indians having but a little while before been through the country, and done mischief, and this being a frontier house, I did not feel myself secure in my exposed situation. My imagination was set in operation, and I felt uncomfortable, till balmy sleep came to my relief, and drove all my needless fears away.

From West's we went to John Hacker's, on Hacker's Creek. I believe this man could read, but not write; and yet he was a magistrate and a patriarch in this settlement, and gave name to the creek, having lived here more than twenty years, and raised a large family, and never lost but one by the Indians, and one scalped and left for dead; and every year when the Indians were troublesome they were in danger. He was a man of good common sense, and, I think, an honest man and a good Christian, and among the first that took in the Methodist preachers. His house had long been a preaching house, and the preachers' home, and also a place of refuge in time of danger. The same gang of Indians that had done the mischief lower down the river came to this settlement, and, within half a mile of Hacker's house, took four children prisoners, all boys, and, it was reported, killed them when they got them in the woods. Brother Sansome, one of the delegates to the General Conference, told me, last spring,

that one of the boys had returned to his friends after many years. When this took place I was in the lower part of the circuit, but came to Hacker's a few weeks afterward. I arrived the evening before preaching, and found all the women and children in the neighborhood there, and the poor mother who had lost her children among the rest. I tried to comfort the poor woman, but she was inconsolable, fearing that her children were dead, and neither of them happy. She was a decided Calvinist. They were all glad to see me, but I was rather sorry, and somewhat alarmed, to find them alone, for there was not a man nor even a gun about the place. The men were all in the woods, some hunting, others digging ginseng and snakeroot, and did not come home that night; so I had to guard and comfort the poor women and children—the house was crowded. Toward sunset we all went into the house, and barred the doors as well as we could. The next day the men came home before preaching. This was truly a solemn meeting to me, as well as to many others. In this place we had a pretty large society, and some very pious people. It is true they had but few books, but they had the Bible, and they read it; and some had a few other books the preachers had supplied them with.

They lived, in the true sense of the word, in backwoods style. Their sugar they made out of the water from the sugar maple. Their tea they

got out of the woods, or from their gardens. For coffee they also had a substitute, namely, rye or chestnuts. Money they had but little. They traded at Winchester, and other places, with ginseng, snakeroot, and skins, for salt, rifles, powder, lead, &c. All their produce was carried to market on pack horses. Their wearing apparel and bedding were mostly their own manufacture. Religion certainly did exert a happy influence on the morals of these uncultivated people, and I was often delighted with their artless simplicity. *In their way*, they appeared to be as happy and contented as falls to the lot of most people. Taking all things into consideration, our congregations were good; for people made going to meeting a business, and trifles did not stop them. In the lower part of the circuit the people were more refined in their manners, and also lived more comfortably. On our return from the upper part of the circuit we preached at Ellsworth's. I think that the old brother's name was Moses. At any rate he was the Moses and patriarch of the neighborhood. This worthy family came from Greenbrier, where they embraced religion, and brought it with them as their best treasure.

In this family, and I think while living in their house, Lasley Mathews and Joseph Chiveront both got converted, and began to preach. One was a Frenchman, and fought, I think, under Lafayette, at Yorktown; the other was an Irish-

man—both Roman Catholics. By this family father Mathews' two daughters were raised from infants; neither of them grown up, but both in society, when I was there, the youngest of them the very picture of her father, and also had some of his actions. Many of the old Methodists yet remembered the old saint, who uniformly rose about midnight to pray. I know this to be a fact, having slept in the same room and bed with him for nearly a week.

During this summer my mind was deeply exercised. A sense of the want of grace and gifts for the important work of the ministry rested with such weight upon my mind that I was truly oppressed. To brave dangers, encounter difficulties, and endure hardships, were mere trifles; but to preach without strong faith, burning zeal, and other necessary qualifications, seemed worse than death to me. In this perplexed state of mind I came to father Ellsworth's, the evening before my appointment. In the morning I retired to the woods, to read, meditate, weep, and pray before the Lord. I mourned my sad condition; and could not see how it could be that the Lord would employ such a poor, helpless, ignorant creature, as I saw myself to be, in so great a work. I was afraid I had mistaken my call, and was strongly inclined to go home. While upon my knees, it was suggested, Rise, and go to the house, and preach from such a text; and if you cannot preach,

go home. I thought it was from the Lord, and went. I sung, prayed, and read out the text; but never was more in the dark. Indeed, I was so embarrassed that I could say but little; and still less to the purpose. I felt as if my doom was now fixed, and I might go home. I thought, however, that I would meet the class before I started. I was led to tell some of my exercises to these simple-hearted people, and the conclusion to which I had come; for hitherto none knew my sorrows. So soon as I began, the whole society burst into tears, and began to pray for me. In a moment the dark cloud broke, and a stream of love, yea, heaven itself, seemed to be poured into my soul; the enemy was bruised under my feet, my head was lifted up, and my heart was cheered. I felt now, ignorant as I was, willing to go to the ends of the earth, to tell the wonders of redeeming love. The scene is this moment fresh before my mind; and methinks I yet hear father Ellsworth abusing the devil for attempting to drive their preacher away from them. It is not likely that our better-informed young men have to pass through such exercises. May God bless them, and increase their number abundantly! Perhaps for me it was necessary, and ultimately worked for good. But if these poor people should have waited till the church sent them educated ministers, such "as the spirit of the age" calls for—"sprightly and talented young men," such as our brother Summers wants in Texas, "and none

other"—many of them must have perished for lack of such knowledge *as even we* had to communicate to them. Our first quarterly meeting was held at Martin's Chapel, below Morgantown, August the 17th. We had a very comfortable meeting. My own soul was very much refreshed and encouraged. My part of the quarterage was nine shillings, Pennsylvania money, and a little more I got afterward.

HENRY SMITH.

LETTER III.

DEAR BROTHER,—Although we were not disturbed by the Indians in the lower part of the circuit, yet we had our troubles; for the insurrection about the excise laws raged, particularly from Uniontown to Pittsburg, and although there were very few disaffected about Morgantown, yet the Liberty Boys came up from below, to set up a liberty pole there, but the citizens drove them off. I believe there was no blood shed; at any rate no lives lost. The excitement had an unfriendly influence on society. That summer the army came over, dispersed the Whisky Boys, and we had peace.

A few years before this, Morgantown was alarmed by a report that Indian signs were seen in the neighborhood. A small company were sent out

THE OTHER PETER WAGGONER IN LEWIS COUNTY

by Kathleen D. Fenton

The 1840 census of Lewis county, Virginia, lists two Peter Waggoners. One was justly famous in West Virginia history because of his family's long history there, his childhood capture by and life with Indians, and the many descendants through his later marriage to Catherine Hardman Hyde. The other Peter Waggoner was my husband's great-great-grandfather, and to the best of our ability, no relationship can be claimed to the more famous Peter. The only connections we have found are that both were recruited to be expert marksmen, and each was the son of a John Waggoner!

According to family Bible records, PETER A. WAGGONER was born 4 March 1795 "near Gettysburg, in Adams county, Pennsylvania." We have never located a birth/baptism record for Peter, though we have found such for seven of his known brothers and sisters, children of JOHN WAGGONER and ANNA BARBARA DEPRE/DEPRE. Much to our surprise, since in Wisconsin the family was apparently Methodist, all were baptised Catholic, the older ones at Conewago chapel in northeastern Adams county, the younger at Greensburg, Westmoreland county, PA (or at least, the baptisms were recorded in those places). Early Catholic records are scarce and incomplete, so we cannot be certain of this, but we believe that Peter's father John was the son of MATTHIAS WAGGONER and his wife ANNA MARIA ?, and that his mother Anna Barbara was the daughter of JAMES DEPRE and wife BARBARA ACKERMANN, both members of the Catholic Goshenhoppen congregation in northeastern Berks county, PA. Perhaps the strongest clue supporting this is an entry in the Greensburg register for 1810: "August 4th, having been provided with all the Sacraments, Matthias Wagner died aged 84 years." This Matthias was most likely the father of John Waggoner and probably the same Matthias as the one in the Goshenhoppen registers. Moreover, following standard German naming patterns, John and Barbara Waggoner named their eldest son Matthias, as did their son John (the son who remained closest to them and to their church).

The John Waggoner family moved from Adams county, Pennsylvania, to Westmoreland county in the western part of the same state. Then on 5 Dec. 1814, John Waggoner, resident of Westmoreland county, PA, acquired certificate # 5325 from the Steubenville Land Office for a lot (Range 7, Township 16, Section 11) of Rose Township, now in Carroll county, but then in Stark county, Ohio. Six months later, on 29 June 1815, John, still resident of Westmoreland county, acquired another certificate (# 5735) for land in the same township, but this time on Section 12. A portion of this land was donated to the Catholic church for a cemetery and building, now known as Morges St. Mary's Catholic Church. An historical plaque in front of the church says that "The first mass was celebrated in the Waggoner home in 1828. The present St. Mary's Church was build in 1851 from bricks burned on the premises." John and Barbara (Depre) Waggoner and several of their children are buried in the cemetery behind the church, with the Waggoner couple having a place of honor at the front of the

Other Peter Waggoner—(cont.)

cemetery. The earliest records in the church register date from about 1835; most of Peter's brothers and sisters are represented through baptisms of their children, but Peter is not. Why not?

Well, we know from existing civil records that "Peter Waggoner" was married to Sarah Oswalt on 15 August 1818 in Stark county by Peter Mottice, justice of the peace. Through the probate record of her maternal grandfather, Alexander Huston, of Dayton, Ohio, whose estate was finally settled about 1830 after her own mother's death, we know that Sarah Oswalt was the daughter of Jacob Oswalt and Sarah Huston. Both the Oswalt and Huston families can be traced back to Bedford county, PA -- and both were staunchly Protestant. The Waggoners and Oswalts were friends and business acquaintances in Rose township in Carroll county Ohio, but marriage -- coupled with religion -- may have caused a rift. Peter's sister Catherine married Sarah's brother Jacob Oswalt; this couple seems to have maintained little relationship with the rest of the family. Though we have a number of letters written to Peter by his brothers Henry and Matthias and his sister Susan, there are none from the siblings who remained in Carroll county! According to the 1830 federal census, Peter and Sarah Waggoner resided in Brown township Stark (now Carroll) county, Ohio. They had one male child (Adam) under age 5, 3 male children (John, Michael, and Henry) ages 5-10, a female child (Elizabeth) under age 5 and 1 female child (Sarah) between 10 and 15. Peter gave his own age and Sarah's as between 30 and 40. A deed of sale dated 7 Sept. 1833 (Peter and Sarah Waggoner to David Sheline) shows that they owned at least 20 acres, or the west half of the southwest quarter of Section 30, Township 16, Range 6 (Brown township). Peter signed his name, but Sarah only made her mark.

Sometime between 1833 and 1838, the Peter Waggoner family moved to Lewis county, VA. Why, we don't know. During the decade of the 1830's, several of his siblings would move further west in Ohio, to Allen county and to Richland county. Why did Peter and Sarah choose to move to Lewis county? They were not following family migration there. We can trace no relationship to the Waggoner family already established in the Hacker's Creek area, and we found no evidence that any other Waggoner, Depre, Oswalt or Huston relatives resided in the area. And apparently very few records exist to prove that our Waggoners were there at all! Only census records and marriage records of two children (Elizabeth and Henry -- both, incidentally, married Protestant, one by the Baptist minister, the other by the Methodist minister), and further west in Calhoun county, cemetery records for some Lynch grandchildren. They appear on page 170 of the 1840 census of Lewis county, with 2 males (Peter and Adam?) age 5-10, 2 males (John, Michael, or Henry; what happened to the other?) age 15-20; 1 female (Cynthia) under age 5, 1 female (Elizabeth) age 10-15, and 1 female (Sarah) age 15-20. Peter and Sarah are now aged 40-50.

Sometime before 1850 Peter and Sarah and several of their children moved to Allen county, Ohio, leaving behind in Virginia their married children Sarah, John, and Henry. Elizabeth and Hezekiah McNamer joined them briefly in Allen county Ohio, then returned to Gilmer county, Virginia. By 1851-54, Peter and Sarah had moved to Richland county, Wisconsin, and purchased land in

Other Peter Waggoner—(cont.)

Rockbridge township. There they resided until their deaths: Sarah's in July 1871 and Peter's on 16 Jan. 1883. What follows is what is currently known about Peter A. and Sarah (Oswalt) Waggoner's children and grandchildren.

1. SARAH WAGGONER, bc 1819, Stark (Carroll) co, OH; m VA (WV), ALBERT GIVEN LYNCH (bc 1824 VA); res Lewis, Gilmer, Wirt, Calhoun counties, WV; 1880 census, Calhoun co, Sarah Lynch, age 60, res with son William H and family, Sarah listed as divorced; Given m2) Ann (?), had second family
 - a. William H Lynch, b 20 Oct 1842, Lewis co, VA; m Phoebe Mace (b 10 Aug 1853; d 20 Apr 1940); William d 16 July 1933 Lee district, Calhoun co; both bur Gibson cem, Calhoun co
 - b. Eliza Jane (?) Lynch, bc 1844 Gilmer co, VA
 - c. Elizabeth Lynch, bc 1848, Gilmer co, VA; m Isaac Tucker
 - d. Samuel H Lynch, bc 1851 Gilmer co, VA; m June Monroe
 - e. Sarah Ellen (Ellie) Lynch, bc 1853, VA; m Frank Monroe; lived Pittsburg PA, 1880's
 - f. (Eliza?) Jane Lynch, b ?, m Israel Dodson; see # f
2. JOHN WAGGONER, b 1820, Carroll co, OH; d 13 Feb 1904, age 83y3m20d, Guthrie county, Iowa; m IRMA/JERILMA COLLINS (b Nov 1826, VA; d 17 May 1907, age 80y6m10d); res Gilmer co, WV 1850; Guthrie co, Iowa 1900; 1 son, 3 daughters survived at his death, only these are known:
 - a. Francis Waggoner, bc 1848, Gilmer co, WV; m Ida ? (b Aug 1854 OH); res Kootenai co, Idaho 1900
 - b. Susan Waggoner, b May 1850, Gilmer co, WV
3. MICHAEL S WAGGONER, b 27 May 1822, Carroll co, OH; d 27 May 1915, Richland Center, m 1st (OH or WV?), LIVIA HAWKINS (died before 1864); m 2nd, 23 Dec 1867, Richland Center, SARA LENA HAWKINS FRANKLIN (b 1842, KY); resided Richland county, WI
 - a. Abbie Waggoner, b before 1864; m Henry Lint
 - b. Eva Waggoner, b before 1864; unmarried
 - c. Emily L. Waggoner, bc 1867 WI
4. HENRY WAGGONER, b 9 Apr 1824 Carroll co, OH; d 5 Jul 1915 Fiddlersgreen, Richland co, WI; m 22 Nov 1846 Weston, Lewis co, VA, MATILDA TANNER (dau. of John Tanner/Joanna Bucleau; b 12 May 1830 Weston, Lewis co, VA; d 17 Oct 1904 Richland Center, Richland co, WI); res Lewis co, VA 1850, then to Rockbridge, Richland co, WI
 - a. Mary Anna Waggoner, bc 1847, Weston, Lewis co, VA; d ?; m 16 Oct 18770 Richland co, WI, John G. Sands (bc 1846 Co Antrim, Ireland)
 - b. Peter Adam Waggoner, bc 1850 Weston, Lewis co; m 16 Nov 1871 Richland co, WI, Ann Schoonover
 - c. Marian E. Waggoner, bc 1852 Weston, Lewis co; m 14 Dec 1870 Richland co, WI, Robert Stayton
 - d. Josephine Waggoner, b 8 Sep 1859 to Rockbridge, Richland co, WI; d 16 Apr 1908 Richland Center, WI; m 3 Apr 1881, Cyrus Newton Anderson
 - e. daughter, b Apr 1870 to Rockbridge; d infancy?
5. ADAM WAGGONER, bc 1827, Carroll co, OH; m 30 July 1852, Allen co, OH, ELIZABETH MARSHALL (bc 1833, PA); res Allen co, OH; Richland co, WI; Harlan co, Nebraska.
 - a. Melissa Jane Waggoner, bc 1852, OH
 - b. Richard Cloyd Waggoner, bc 1857, WI
 - c. Mary Waggoner, b Feb 1860, WI
 - d. John Waggoner, bc 1862, WI
 - e. Frank W Waggoner, bc 1864, WI
 - f. Dora L Waggoner, bc 1866, WI

Other Peter Waggoner—(cont.)

- g. Mira P Waggoner, bc 1872, WI
- 5. ELIZABETH WAGGONER, bc 1830, Carroll co, OH; m1st, 2 Jan 1847 Lewis co, VA, HEZEKIAH (Thomas) McNAMER (bc 1830, Lewis co, VA; d 1862-65, Civil War?); m2nd, 6 Sep 1871 Richland Center, HENRY LINT (b 11 April 1810; d 7 Jan 1893); res Allen co, Oh 1850, Gilmer co, WV 1860, Richland county, WI 1870
 - a. Sarah E. Namer, bc 1850, Allen co, OH; m ____ Hayes
 - b. Thomas McNamer, bc 1852, Allen co, OH; m Hattie Fairbrother
 - c. William S McNamer, bc 1854, Gilmer co, WV; m ____ Eawling; res Richland co, WI
 - d. Lucretia/Bertha McNamer, bc 1855, Gilmer co, WV; m Ege Eldard
 - e. Eliza Harrison McNamer, bc 1859, Gilmer co, WV
 - f. Elsie McNamer, bc 1862, WV, m Steve Soedel
- 6. PETER WASHINGTON WAGGONER, b 13 May 1831, Carroll co, OH; d 20 Oct 1921 Richland Center, Richland co, WI, m 26 Oct 1871 Richland Center, WI, HARRIET JOSEPHINE WARREN (b 24 Apr 1852, Hancock co, OH; d 11 June 1911 Richland Center)
 - a. Lucy B Waggoner, b 31 Mar 1875, Richland co; dc 1880 same
 - b. Cynthia Waggoner, b 18 Apr 1877 Richland co; d 28 Aug 1968 (where?); m Charles Clary
 - c. Mary Ann Waggoner, b 27 Aug 1881 Richland co; d ?; m 4 July 1902 Richland co, Arthur Clary
 - d. Amanda (Minnie) Mae Waggoner, b 17 Sep 1872 Richland co; d 11 Nov 1948 Richland Center; m 4 Feb 1894 Richland co, William Bismarck Morton (b 24 Nov 1869 Richland co, d 3 Nov 1933 Richland Center)
 - e. Elizabeth (Bessie) Hale Waggoner, b 19 May 1887 Richland co; d ? in CA; m 27 Dec 1914 Richland co, John Lepkey Jr.
 - f. daughter, d infancy
- 8. CYNTHIA WAGGONER, bc 1838, Lewis co, WV; m 16 Dec 1858, Richland Center, EDWARD MURPHY (b 26 Feb 1837, Fredrick co, MD); res Richland county, WI
 - a. James William Murphy, bc 1859, Richland county
 - b. Mary Ann Murphy, bc 1861, Richland county; m John Wood; res Nebraska
 - c. Joseph Warren Murphy, bc 1863, Richland county
 - d. Margaret Murphy, bc 1866, Virginia (1870 census); m ____ Karlston; res Cambridge, Furnias co, Neb
 - e. Alice Murphy, bc 1869, WI; m William Ghering
 - f. Robert Murphy, b 11 Sept 1871, Richland county; m Mertie Huston (bc 1877)
 - g. Cora Murphy, m James Poole; res Ithaca, WI
 - h. Eldora/Ella Murphy, m Rev Hendrickson; res Nebraska
 - i. Lewis Murphy, unmarried
 - j. Simon Murphy
- 9. WARREN WAGGONER, bc 1843, Lewis Co, WV; went West by 1867, lost contact; last known address near San Francisco c 1870
- 10. PHOEBE WAGGONER, b ? WV?; died infancy
- 11. JOSEPH WAGGONER, b ? WV?; died infancy

We would appreciate help from anyone who can tell us where Peter A. and Sarah (Oswalt) Waggoner might have lived in Lewis county or why they moved there and left again after a few years or from any descendants of Peter and Sarah who can add to or correct our data. Write us at 9452 Sargossa Place, Columbia, MD 21045.

QUERIES

1. SCHIEFER
SCHEIFFER
SCHAEFER
SHAFFER, etc.

In order to do an HCPD article on my great-grandfather, John Theodore Schiefer, I need more info on the Schiefer family. Biggest trouble stems variations of the spelling. Please send me any and all info you have on Schiefer, Sheiffer, Shaffer, Schaefer (el al) family, especially pre-Civil War. Bill Hayes, 4528 Beck Ave., No. Hollywood, CA 91602.
2. SHAW
MITCHELL
FARENCE/FARANCE
THOMPSON
O'NEAL

HADDISON
DENNISON
BOGGESS

Desparately searching for ca 1857 marriage license of John Shaw and Matilda Mitchell. Her parents: Hezekiah Mitchell and Margaret Farence, who d. where and when? Margaret, d/o Rev. War Veteran Henry Farence/Ference/etc who in Harrison Co? Hezekiah, s/o Soloman Mitchell and Elizabeth Thompson? Elizabeth, d/o William Thompson (Will 1812) of Fox Grape Run estate in Barbour Co. John Shaw, s/o Larkin Shaw and Sarah O'Neal (m. 1822 Harrison Co). Sarah d. when? Need cemetery records of Sahw Cemetery on Big Indian Run in Harrison Co. Sarah, d/o Michael O'Neal and Polly Thompson (d/o William above). Michael s/o Thomas O'Neal b. ca 1755 and d. after 1805 in Harrison County? Need proof of parentage of Larkin Shaw s/o Charles Shaw (1757-1851). This Shaw family in Harrison Co by 1800 and allied to Haddix, Dennison and Boggess families among others. Let's exchange information! G. Mark Shaw, RR3 Box 117, Greenville, IL 62246
3. HINZMAN/HINESMAN

Want proof that Henry Hinzman (Hinesman) was a Hessian soldier or whether born in Maryland or New Jersey. Pearl May Kessinger, Rt. 1 PO Box 24, Murraysville, WV 26153. PH 304-273-3309
4. WOOD/WOODS
MILLER

I know my Martin Wood(s) was in early (1800) VA area but unable to locate just where. Would enjoy hearing from any Wood(s). Also was Daniel, Adam or Ann Miller in this area. Dorothea Woods Sargent, PO Box 6489, Kokomo, IN 46904
5. WILSON
McAVOY
ARMSTRONG

Would like info on family of Isaac Wilson (1792-1850) and wife Mary (McAvoy) Wilson (1801-?) When did she die and where are they buried? Did they have any sons? 1850 Census shows Eli B. Wilson aged 15. Was he a son and what happened to him? Want info on any and all Wilsons who migrated to Lewis/Upshur counties from Pendleton Co., especially Samuel Wilson (wife Jane) who d. ca 1833. (I have his Will) Would like to know his relationship to Isaac Wilson and the Rev. Samuel Wilson (1802-1881). Also seek info on desc. of Eleanor (Wilson) Armstrong (1804-1881). Mary E. Goodwin, Box 12111 Seminary P.O., Alexandria, VA 22304, PH 703-370-6823.

6. BONNETT
HELWICK/HELMICK Seeking verification of parents of Samuel L. Bonnett, b 1815-16, m. 12 Jul 1840 to Joanna Helwick/Helmick, b 1812-13. Sharon A. Shoyat, 9640 Mennonite Rd., Wadsworth, OH 44281
7. BELL
WEAVER Seek info re Catherine Bell a/k/a Catherine Weaver, b 1793 (W)Va, and Ezekiel Mount.
MOUNT Marriage bond appears 1809 Harrison Co (W)Va.
MARPOLE between Ezekiel Mount and John Marpole, Guardian
FAUST/FAST of Catherine Bell. This John Abram Marp(o)le had
FARNSWORTH m. Barbary Weaver, d/o Henry Weaver, Sr., and
DEEM Catherine (Faust/Fast) Weaver and step-dau of
HIRAM Nancy (Beall) Weaver, in 1794 in Monongalia Co and
NUTTER later resided in the Hacker's Creek area of Lewis
MORTON Co, (W)Va. Ezekiel and Catherine (Bell/Weaver)
BENNETT Mount moved to Wood Co, WV. Ezekiel's military
HOWELL pension application states that Catherine's maiden
name was Weaver (rather than Bell as on Marriage
Bond), as do other family mementoes. Children of
Ezekiel and Catherine (Bell/Weaver) Mount are:
Prudence (Farnsworth); Benjamin; Barbara (Deem);
Humphrey (Catherine); Sarah (Thornton); Cassandra
(Hiram); Ezekiel; George B. (Catherine);
Mary/Polly (Nutter); Angeline; John; Amanda
(Morton); Catherine (Bennett); Hannah (Howell);
Wm. Dexter; Hester. Iris Lambert Hall, 2819 5th
Ave., Pueblo, CO 81003.
8. TAYLOR Need parents of Jesse M. Taylor, b 1812 Philadel-
BURR phia, PA, m Jane Burr, 1839, Lewis Co, (W)VA, d.
JOSEPH 26 Jan 1899, Calhoun Co, WV, bur. Broomstick
TATE Cemetery. Children: Susanah m. Wiley H. Taylor;
KEYSER Ruhama m. Hezekiah Joseph; Levi Johnson m. Sally
RADU Tate; William M. m. Sarah Keyser; James m. ?;
SCHARFER John m. ?; Martha G. m. Marcus Radu; George W. m.
GASSER Harriett Scharfer; Rosilla m. ?; Perry H. m. ?.
SNIDER Also need parents of Jane Burr. Related surnames
Gasser, Snider, Fitz-Randolph, Tate. Edna W.
Taylor, 2222 Dividing Ridge Cem. Rd., Soddy Daisy,
TN 37379.
9. HARDMAN Need info on Benjamin Hardman, f/o Josiah D.
Hardman (born 1834 in Olive, Harrison Co, VA).
Lillian E. Hardman Conwell, 103 Winters Dr.,
Ripley, WV 25271. PH 304-372-9285.
10. SWISHER/SWITZER Seek parents of Davis Swisher, b 1804 Harrison Co,
STANLEY m 21 Jun 1827 to Didemia Stanley, d/o Jacob
Stanley of Lewis Co. Would like all family group
sheets of offspring and their families of Peter
Switzer/Swisher I and II. David had brother Jacob
who m. Ruth Stanley. Also had brothers Samuel,
William and Sylvester possibly (names of sons) and
sister Susannah. They moved to Indiana. David
was in Muskingum Co, OH, 1833-1855. Paul S.
Pettit, 17801 Lake Perris Dr. #18, Perris, CA
92370. PH 714-943-3440.
11. STANDLEY/STANLEY Would like info on William and Ann Standley/Stan-
ley. Also need Ann's maiden name, places of

- birth, marriage date, etc. Resided in Hacker's Creek District from ca 1800-1840. Walter E. Christmas, 14 Southerland Rd., Savannah, GA 31411 PH 912-598-0374.
12. SLEETH/SLEETHE
LEITH The name Sleethe is known to all of us Sleeths in Indianapolis, IN, "and that there are quite a number" to have been Lieth in Scotland. I have a book on the Leith families that settled in VA and am trying to get some connection. Leith's are mentioned in our records along with Sleeths. Any help in this area would be appreciated. Clint Myers, 6538 Carrollton Ave., Apt. 40, Indianapolis, IN 46220.
13. Wanted to buy: History of Hardy Co, WV. Donald Simons, 200 Ohio Ave., Nutter Fort, WV 26301.
14. BATTEN
ALLMAN
JONES Appreciated the answer in Vol V, Iss. 2, on my Batten/Allman family from the anonymous member who often helps others. A part of my Batten problem remains. The Thomas Batten who m. Hannah Jones is not Thomas H. Batten. The latter's wife was Elizabeth on an 1819 Lewis Co deed. Later, I believe this Thomas H. Batten lived in Harrison Co. for several years. He was there in 1830 and Ketturah was born there. The other Thomas Batten (who m. Hannah Jones) died in the 1840's. Also, who was Tallitha to Thomas H. Batten and where did she go after 1850? Unable to locate marriage or death record for her. Devona J. Radcliff, 7829 Welker St., SE, Waynesburg, OH 44688.
15. BARNETT
JEFFRIES Seek desc. Levi B. and Emily B. (Barnett) Jeffries who were m. 1880 Lewis Co. Sarah Trecoast, Rt. 2, Box 332, Clarksburg, WV 26301.
16. GREEN
OSWBORN/OSBORN
MEANS
WEST Seek info on: John and Ester Green, both b. 1820's. He was from Highland Co, VA and doctor in Vandalia area of Lewis Co. Joseph Osborn and Mariah Means, b. 1804-1814 in Harrison Co. Also need listing of Alexander West's children. Clifford E. Byrd, 899 Fleming Ave., Fairmont, WV 26554. PH 304-363-8925.
17. CUTRIGHT
TRUBY Was Prudence Cutright who m. John Curtis 15 May 1817 in Lewis Co, VA, d/o John Cutright and Rebecca Truby? John Cutright b 1754 Hampshire/now Hardy Co, VA, near Moorefield. He m. Rebecca Truby 2 Jan 1788 in Harrison Co, VA, and d 8 Mar 1850 in Lewis Co, VA. He resided at Buckhannon during Revolution and served as an Indian Spy and Private with the VA Troops. He was allowed a pension, and his wife Rebecca was granted bounty land for his service during the Revolution. How were Thomas and Jacob Cutright related to John Cutright? They were both mentioned in his pension and bound land applications as living in Upshur Co, VA. Cris White Reed, Rt. 1, Malta, OH 43758.

18. CARPENTER

Vol. V, Issue 3, mentions John Carpenter in the "Where Did They Go" column. My g.g. grandfather, John Carpenter, the Revolutionary Soldier, spent his last days with a son in Owen Co, IN, where his granddaughter, my grandmother, was born. Seek any info on John Carpenter of the article. Dorothea Woods Sargent, PO Box 6489, Kokomo, IN 46902.

19. OSWALT
WAGGONER

Re our article elsewhere in this issue: Why did Peter A. and Sarah (Oswalt) Waggoner move to Lewis county, Virginia, about 1833-5, and why did they leave before 1850? Where in Lewis County (1840 limits) did they live? Has anyone else researched this line. We know that several of Peter's and Sarah's children (Sarah Lynch, John Waggoner, Adam Waggoner, and Warren Waggoner) did not move to or remain in Wisconsin. Would like to reach descendants. Kathleen D. Fenton, 9459 Bargees Place, Columbia, MD 21045.

Since this issue contains two articles about pastors of early churches and congregations, it seems appropriate to show how these two Hacker's Creek Descendants are carrying on a family tradition showing our strong, religious beginnings.

Lolita Guthrie remembers her father by writing about him for her children

By JEFF SEAGER
Sentinel-Tribune Staff Writer

Some people write books for millions of readers and get their names published on the New York Times bestseller list. Lolita Thayer Guthrie is not one of them.

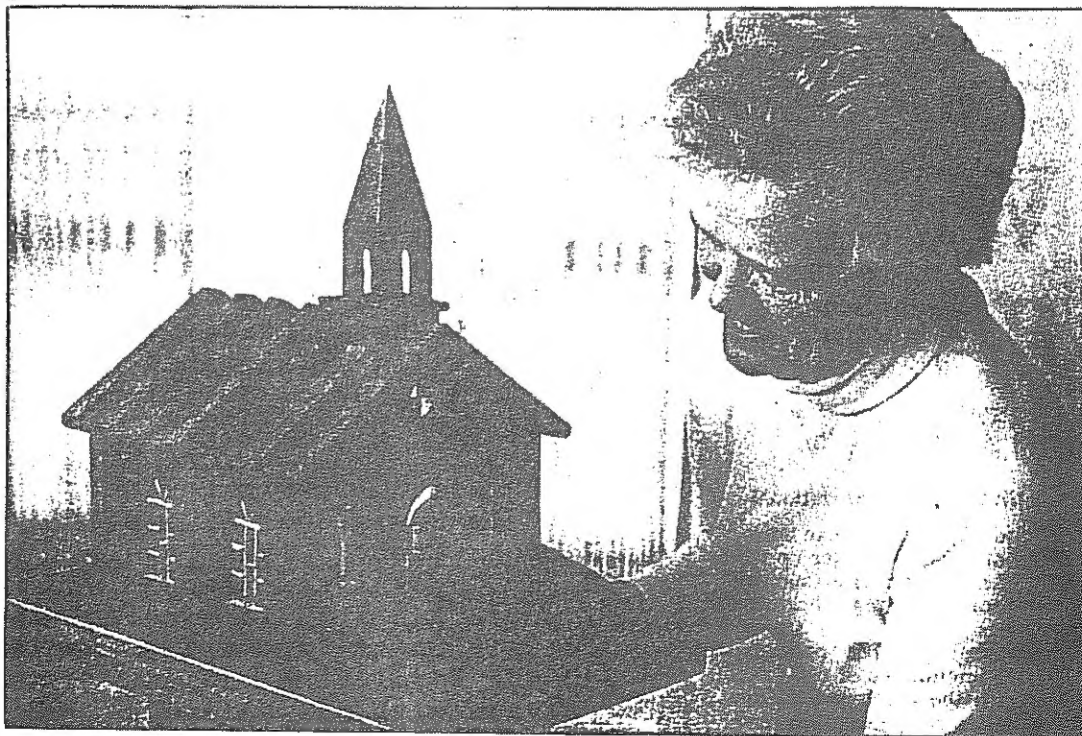
Mrs. Guthrie is the author of a book about her father, a book that has become part of a family tradition at Christmas. Far from a bestseller, only about 16 copies of this special book are in print.

It began in 1983 when her family was unable to carry on with its annual Christmas reunion at her father's home in Anderson, Ind.

There was a winter storm that Christmas. Between bad weather and car breakdowns, the family was unable to see Frank Thayer's last Christmas. He died just two days later.

Her father had always crafted something special from wood for the grandchildren. It was his own Christmas tradition, which began with the gift of a wooden church to Mrs. Guthrie and continued until he had made about 100 of the churches, complete with simulated stained glass windows.

The church he gave her still occupies a place of honor on the mantel of her fireplace. . . .



Mrs. Guthrie treasures church her father built

The first wooden church her father made as a Christmas gift went to Lolita Thayer Guthrie, who still treasures it today. Frank Thayer later crafted about 100 of the church-

es, from which an inner light shines through simulated stained glass. Her own Christmas tradition grew out of her father's craft. (Sentinel-Tribune photo by Jeff Seager)